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OF
MRS. J. H. BOYD.
NO.

May 3, 1982 - (My first reading in this set) — Benjamin Franklin's "Dangers of a Salaried Bureaucracy" — P. 256

May 7, 1982 — Lord Chesterfield's "On Licensing Gin-Shops" — P. 194

P. 198 - Lusum, my lords, is to be taxed, but vice prohibited, let the difficulties in executing the law be what they will. Would you lay a tax on the breach of the Ten Commandments? Would not such a tax be wicked and scandalous; because it would imply an indulgence to all those who could pay the tax? Is not this a reproach most justly thrown by Protestants upon the Church of Rome? Was it not the chief cause of the Reformation?

PP. 203-204 - Public credit, my lords, is indeed of very great importance; but public credit can never be long supported without public virtue; nor indeed, if the government could mortgage the morals and health of the people, would it be just and rational to confirm the bargain, if the majority can raise money only by the destruction of their fellow subjects, they ought to abandon those schemes for which the money is necessary; for what calamity can be equal to unbounded wickedness?

PP. 204-205 - ON LOTTERIES

GEORGE WASHINGTON

THE LIBRARY OF ORATORY

Ancient and Modern

with CRITICAL STUDIES *of the* WORLD'S GREAT ORATORS *by* EMINENT ESSAYISTS

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VOLUME II.

ILLUSTRATED

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JOHN COTTON

R. JOHN COTTON, as in the formal address of his time this distinguished early American divine was called, was born at Derby, England, Dec. 4, 1585, and died at Boston, Mass., Dec. 23, 1652. He was educated at Cambridge, England, and at an early age obtained a fellowship at Emmanuel College there, with a lectureship, and preferment as dean and catechist. He had a high reputation for learning, was a good classical scholar, and notable by his acquaintance with Hebrew. While at college he imbibed Puritan doctrines, and when he became vicar of St. Botolph's, at Boston, in Lincolnshire, he was influential in educating many young men for the ministry, and indoctrinated them with his views of a reformed church. His theological opinions and espousal of Calvinism brought him into trouble with his bishop, and he also fell under the displeasure of Archbishop Laud, who summoned him to appear before the High Commission Court, at London; but, unwilling to obey the summons, Cotton left his church at Boston, where he had labored for twenty years, proceeded to London, and, after a short period in concealment, he took ship for the New World, arriving at Boston, New England, Sept. 8, 1633. Here he became identified with the Massachusetts Bay Colony and was appointed by the magistrates of the town to the pastorate of the First Church at Boston, a connection which Mr. Cotton maintained till his death, nearly twenty years later. Those years in the colony were years of great activity on the part of Cotton. Besides his labors as teacher of his congregation, he engaged in controversial warfare with Roger Williams and others, while at the same time he exercised an almost autocratic influence in the secular affairs of the colony. The vast amount of admiration which his contemporaries paid him does not seem to have turned his head, and while he exacted from everyone a great respect for his office, he was not without the grace of personal humility. His principal writings include "The Bloody Tenet Washed and Made White in the Blood of the Lamb;" "A Brief Exposition upon Ecclesiastes;" "The Keys of the Kingdom of Heaven;" "The Way of the Congregational Churches Cleared;" "The Way of Life;" "Treatise Concerning Predestination;" "The New Covenant;" "Meat for Strong Men;" "Spiritual Milk for Babes." His extraordinary popularity in his own time is now somewhat difficult to understand, for his writings are marked by great simplicity in thought and style.

SERMON ON GOD'S PROMISE TO HIS PLANTATIONS

[This sermon holds the same place in relation to the Massachusetts colony which Robinson's famous sermon at Delfthaven holds in relation to the Plymouth colony. It was the farewell sermon to Winthrop's company, as Robinson's sermon was the farewell to the Pilgrim Fathers.]

"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more."—2 Sam. vii, 10.

IN THE beginning of this chapter we read of David's purpose to build God an house, who thereupon consulted with Nathan about it, one prophet standing in need of another's help in such weighty matters. Nathan encourageth

the king unto this work (verse 3). God the same night meets Nathan and tells him a contrary purpose of his; wherein God refuseth David's offer, with some kind of earnest and vehement dislike (verses 4, 5). Secondly, he refuseth the reason of David's offer, from his long silence. For four hundred years together he spake of no such thing unto any of the tribes of Israel, saying, Why build you not me an house? (verses 6, 7).

Now, lest David should be discouraged with this answer, the Lord bids Nathan to shut up his speech with words of encouragement, and so he removes his discouragement two ways.

First, by recounting his former favors dispensed unto David. Secondly, by promising the continuance of the like or greater: and the rather, because of this purpose of his. And five blessings God promiseth unto David and his, for his sake.

The first is in the tenth verse: "I will appoint a place for my people Israel."

Secondly, seeing it was in his heart to build him an house, God would therefore build him an house renowned forever (verse 11).

Thirdly, that he would accept of an house from Solomon (verse 12).

Fourthly, he will be a Father to his son (verses 14, 15).

Fifthly, that he will establish the throne of his house forever.

In this tenth verse is a double blessing promised:

First, the designment of a place for his people.

Secondly, a plantation of them in that place, from whence is promised a threefold blessing.

First, they shall dwell there like freeholders in a place of their own.

Secondly, he promiseth them firm and durable possession; they shall move no more.

Thirdly, they shall have peaceable and quiet resting there, the sons of wickedness shall afflict them no more: which is amplified by their former troubles, as before time.

From the appointment of a place for them, which is the first blessing, you may observe this note,

The placing of a people in this or that country is from the appointment of the Lord.

This is evident in the text, and the Apostle speaks of it as grounded in nature (Acts xvii, 26). God hath determined the times before appointed, and the bounds of our habitation (Deut. ii, 5, 9). God would not have the Israelites meddle with the Edomites or the Moabites, because he had given them their land for a possession. God assigned out such a land for such a posterity and for such a time.

Q. Wherein doth this work of God stand in appointing a place for a people?

Ans. First, when God espies or discovers a land for a people, as in Ezek. xx, 6, he brought them into a land that he had espied for them; and that is, when either he gives them to discover it themselves, or hear of it discovered by others, and fitting them.

Secondly, after he hath espied it, when he carrieth them along to it, so that they plainly see a providence of God leading them from one country to another, as in Ex. xix, 4, You have seen how I have borne you as on eagles' wings, and brought you unto myself. So that though they met with many difficulties, yet he carried them high above them all, like an eagle, flying over seas and rocks and all hindrances.

Thirdly, when he makes room for a people to dwell there, as in Ps. lxxx, 9, Thou preparedst room for them. When

Isaac sojourned among the Philistines, he digged one well, and the Philistines strove for it, and he called it Esek; and he digged another well, and for that they strove also, therefore he called it Sitnah; and he removed thence, and digged another well, and for that they strove not, and he called it Rehoboth, and said, For now the Lord hath made room for us, and we shall be fruitful in the land. Now no Esek, no Sitnah, no quarrel or contention, but now he sits down in Rehoboth in a peaceable room.

Now God makes room for a people three ways:

First, when he casts out the enemies of a people before them by lawful war with the inhabitants, which God calls them unto, as in Ps. xliv, 2, Thou didst drive out the heathen before them. But this course of warring against others and driving them out without provocation depends upon special commission from God, or else it is not imitable.

Secondly, when he gives a foreign people favor in the eyes of any native people to come and sit down with them either by way of purchase, as Abraham did obtain the field of Machpelah; or else when they give it in courtesy, as Pharaoh did the land of Goshen unto the sons of Jacob.

Thirdly, when he makes a country, though not altogether void of inhabitants, yet void in that place where they reside. Where there is a vacant place, there is liberty for the son of Adam or Noah to come and inhabit, though they neither buy it nor ask their leaves. Abraham and Isaac, when they sojourned amongst the Philistines,[1] they did not buy that land to feed their cattle, because they said, There is room

[1] This sojourning was a constant residence there, as in a possession of their own; although it be called sojourning or dwelling as strangers, because they neither had the sovereign government of the whole country in their own hand, nor yet did incorporate themselves into the commonwealth of the natives, to submit themselves unto their government.

enough. And so did Jacob pitch his tent by Sechem (Gen. xxxiv, 21). There was room enough, as Hamor said, Let them sit down amongst us. And in this case, if the people who were former inhabitants did disturb them in their possessions, they complained to the king, as of wrong done unto them, as Abraham did because they took away his well, in Gen. xxi, 25. For his right whereto he pleaded not his immediate calling from God (for that would have seemed frivolous amongst the heathen), but his own industry and culture in digging the well (verse 30). Nor doth the king reject his plea, with what had he to do to dig wells in their soil? but admitteth it as a principle in nature that in a vacant soil he that taketh possession of it and bestoweth culture and husbandry upon it, his right it is. And the ground of this is from the grand charter given to Adam and his posterity in Paradise (Gen. i, 28): "Multiply, and replenish the earth, and subdue it." If, therefore, any son of Adam come and find a place empty, he hath liberty to come, and fill, and subdue the earth there. This charter was renewed to Noah (Gen. ix, 1): Fulfil the earth and multiply,— so that it is free from that common grant for any to take possession of vacant countries. Indeed no nation is to drive out another without special commission from heaven, such as the Israelites had, unless the natives do unjustly wrong them and will not recompense the wrongs done in peaceable fort, and then they may right themselves by lawful war, and subdue the country unto themselves.

This placing of people in this or that country is from God's sovereignty over all the earth and the inhabitants thereof as in Ps. xxiv, 1, The earth is the Lord's, and the fulness thereof. And in Jer. x, 7, God is there called The King of Nations: and in Deut. x, 14, Therefore it is meet he should pro-

vide a place for all nations to inhabit, and have all the earth replenished. Only in the text here is meant some more special appointment, because God tells them it by his own mouth; he doth not so with other people, he doth not tell the children of Sier that he hath appointed a place for them: that is, he gives them the land by promise; others take the land by his providence, but God's people take the land by promise. And therefore the land of Canaan is called a land of promise. Which they discern, first, by discerning themselves to be in Christ, in whom all the promises are yea and amen.

Secondly, by finding his holy presence with them, to wit, when he plants them in the holy mountain of his inheritance (Ex. xv, 17). And that is when he giveth them the liberty and purity of his ordinances. It is a land of promise, where they have provision for soul as well as for body. Ruth dwelt well for outward respects while she dwelt in Moab, but when she cometh to dwell in Israel she is said to come under the wings of God (Ruth ii, 12). When God wraps us in with his ordinances, and warms us with the life and power of them as with wings, there is a land of promise.

This may teach us all where we do now dwell, or where after we may dwell, be sure you look at every place appointed to you from the hand of God: we may not rush into any place, and never say to God, By your leave; but we must discern how God appoints us this place. There is poor comfort in sitting down in any place, that you cannot say, This place is appointed me of God. Canst thou say that God spied out this place for thee, and there hath settled thee above all hindrances? didst thou find that God made room for thee either by lawful descent, or purchase, or gift, or other warrantable right? Why, then, this is the place God hath

appointed thee; here he hath made room for thee, he hath placed thee in Rehoboth, in a peaceable place. This we must discern, or else we are but intruders upon God. And when we do withal discern that God giveth us these outward blessings from his love in Christ, and maketh comfortable provision as well for our souls as for our bodies, by the means of grace, then do we enjoy our present possession as well by gracious promise as by the common and just and bountiful providence of the Lord. Or if a man do remove, he must see that God hath espied out such a country for him.

Secondly, though there be many difficulties, yet he hath given us hearts to overlook them all, as if we were carried upon eagles' wings.

And thirdly, see God making room for us by some lawful means.

Q. But how shall I know whether God hath appointed me such a place, if I be well where I am, what may warrant my removal?

Ans. There be four or five good things, for procurement of any of which I may remove. Secondly, there be some evil things, for avoiding of any of which we may transplant ourselves. Thirdly, if withal we find some special providence of God concurring in either of both concerning ourselves, and applying general grounds of removal to our personal estate.

First, we may remove for the gaining of knowledge. Our Saviour commends it in the Queen of the South, that she came from the utmost parts of the earth to hear the wisdom of Solomon (Matt. xii, 42). And surely with him she might have continued for the same end if her personal calling had not recalled her home.

Secondly, some remove and travail for merchandise and gain-sake. Daily bread may be sought from far (Prov. xxxi,

14). Yea, our Saviour approveth travail for merchants (Matt. xiii, 45, 46) when he compareth a Christian to a merchantman seeking pearls; for he never fetcheth a comparison from any unlawful thing to illustrate a thing lawful. The comparison from the unjust steward and from the thief in the night is not taken from the injustice of the one or the theft of the other; but from the wisdom of the one and the suddenness of the other, which in themselves are not unlawful.

Thirdly, to plant a colony, that is, a company that agree together to remove out of their own country and settle a city or commonwealth elsewhere. Of such a colony we read in Acts xvi, 12, which God blessed and prospered exceedingly and made it a glorious Church. Nature teacheth bees to do so when, as the hive is too full, they seek abroad for new dwellings. So when the hive of the commonwealth is so full that tradesmen cannot live one by another, but eat up one another, in this case it is lawful to remove.

Fourthly, God alloweth a man to remove when he may employ his talents and gift better elsewhere, especially when where he is he is not bound by any special engagement. Thus God sent Joseph before to preserve the Church. Joseph's wisdom and spirit was not fit for a shepherd, but for a counsellor of state, and therefore God sent him into Egypt. To whom much is given of him God will require the more (Luke xii, 48).

Fifthly, for the liberty of the ordinances (2 Chron. xi, 13-15). When Jeroboam made a desertion from Judah and set up golden calves to worship, all that were well affected, both priests and people, sold their possessions and came to Jerusalem for the ordinances' sake. This case was of seasonable use to our fathers in the days of Queen Mary, who removed to France and Germany in the beginning of her

reign, upon proclamation of alteration of religion, before any persecution began.

Secondly, there be evils to be avoided that may warrant removal. First, when some grievous sins overspread a country that threaten desolation (Micah ii, 6-11). When the people say to them that prophesy, Prophesy not; then verse 10: Arise then, this is not your rest. Which words, though, they be a threatening, not a commandment; yet as in a threatening a wise man foreseeth the plague, so in the threatening he seeth a commandment, to hide himself from it. This case might have been of seasonable use unto them of the Palatinate when they saw their Orthodox ministers banished, although themselves might for a while enjoy liberty of conscience.

Secondly, if men be overburdened with debts and miseries, as David's followers were, they may then retire out of the way (as they retired to David for safety), not to defraud their creditors,— for God is an avenger of such things (1 Thess. iv, 6),— but to gain further opportunity to discharge their debts and to satisfy their creditors (1 Sam. xxii, 1, 2).

Thirdly, in case of persecution, so did the Apostle in Acts xiii, 46, 47.

Thirdly, as these general cases, where any of them do fall out, do warrant removal in general, so there be some special providences or particular cases which may give warrant unto such or such a person to transplant himself, and which apply the former general grounds to particular persons.

First, if sovereign authority command and encourage such plantations by giving way to subjects to transplant themselves and set up a new commonwealth. This is a lawful and expedient case for such particular persons as be designed and sent (Matt. viii, 9), and for such as they who are sent have power to command.

Secondly, when some special providence of God leads a man unto such a course. This may also single out particulars. Ps. xxxii, 8, I will instruct, and guide thee with mine eye. As the child knows the pleasure of his father in his eye, so doth the child of God see God's pleasure in the eye of his heavenly Father's providence. And this is done three ways.

First, if God give a man an inclination to this or that course, for that is the spirit of man; and God is the father of spirits (Rom. i, 11, 12; 1 Cor. xvi, 12). Paul discerned his calling to go to Rome by his τὸ πρόθυμον, his ready inclination to that voyage; and Apollos his loathing to go to Corinth Paul accepted as a just reason of his refusal of a calling to go thither. And this holdeth when, in a man's inclination to travail, his heart is set by no by-respects, as to see fashions, to deceive his creditors, to fight duels, or to live idly, these are vain inclinations; but if his heart be inclined upon right judgment to advance the gospel, to maintain his family, to use his talents fruitfully, or the like good end, this inclination is from God. As the beams of the moon darting into the sea leads it to and fro, so doth a secret inclination darted by God into our hearts lead and bow (as a bias) our whole course.

Secondly, when God gives other men hearts to call us, as the men of Macedon did Paul, Come to us into Macedonia and help us. When we are invited by others who have a good calling to reside there, we may go with them unless we be detained by weightier occasions. One member hath interest in another, to call to it for help, when it is not diverted by greater employment.

Thirdly, there is another providence of God concurring in both these, that is, when a man's calling and person is free, and not tied by parents, or magistrates, or other people that have interest in him. Or, when abroad, he may do himself

and others more good than he can do at home. Here is then an eye of God that opens a door there, and sets him loose here, inclines his heart that way, and outlooks all difficulties. When God makes room for us, no binding here, and an open way there, in such a case God tells them he will appoint a place for them.

Verse 2. Secondly, this may teach us in every place where God appoints us to sit down, to acknowledge him as our landlord. The earth is the Lord's and the fulness thereof; his are our countries, our towns, our houses; and therefore let us acknowledge him in them all. The Apostle makes this use of it among the Athenians (Acts xvii, 26, 27), He hath appointed the times and places of our habitation; that we might seek and grope after the Lord. There is a threefold use that we are to make of it, as it appeareth there. Let us seek after the Lord,— why? Because if thou comest into an house thou wilt ask for the owner of it; and so, if thou comest into a foreign land, and there findest an house and land provided for thee, wilt thou not inquire, Where is the landlord? where is that God that gave me this house and land? He is missing, and therefore seek after him.

Secondly, thou must feel after him, grope after him by such sensible things, strive to attain the favor of your landlord, and labor to be obedient to him that hath given you such a place.

Thirdly, you must labor to find him in his ordinances, in prayer, and in Christian communion. These things I owe him as my landlord, and by these I find and enjoy him. This use the very pagans were to make of their several plantations. And if you knew him before, seek him yet more, and feel after him till you find him in his ordinances and in your consciences.

Verse 3. Thirdly, when you have found God making way and room for you, and carrying you by his providence into any place, learn to walk thankfully before him, defraud him not of his rent, but offer yourselves unto his service. Serve that God, and teach your children to serve him, that hath appointed you and them the place of your habitation.

2. Observation. A people of God's plantation shall enjoy their own place with safety and peace.

This is manifest in the text. I will plant them, and what follows from thence? They shall dwell in their own place. But how? Peaceably, they shall not be moved any more. Then they shall dwell safely, then they shall live in peace. The like promise you read of in Ps. lxxxix, 21, 22, The enemy shall not exact upon them any more. And in Ps. xcii, 13, Those that be planted in the house of the Lord shall flourish in the courts of our God. God's plantation is a flourishing plantation (Amos ix, 15).

Q. What is it for God to plant a people?

Ans. It is a metaphor taken from young Impes. I will plant them, that is, I will make them to take root there; and that is, where they and their soil agree well together, when they are well and sufficiently provided for, as a plant sucks nourishment from the soil that fitteth it.

Secondly, When he causeth them to grow as plants do, in Ps. lxxx, 8-11. When a man grows like a tree in tallness and strength, to more firmness and eminency, then he may be said to be planted.

Thirdly, When God causeth them to fructify (Ps. i, 5).

Fourthly, When he establisheth them there, then he plants and roots not up.

But here is something more especial in this planting; for they were planted before in this land, and yet he promiseth

here again that he will plant them in their own land; which doth imply, first, That whatever former good estate they had already, he would prosper it and increase it.

Secondly, God is said to plant a people more especially when they become trees of righteousness (Is. lxi, 3), that they may be called trees of righteousness, the planting of the Lord. So that there is implied not only a continuance of their former good estate, but that he would make them a good people, a choice generation: which he did, first, by planting the ordinances of God among them in a more glorious manner, as he did in Solomon's time.

2. He would give his people a nail, and a place in his tabernacle (Is. lvi, 5). And that is to give us part in Christ; for so the temple typified. So, then, he plants us when he gives us root in Christ.

Thirdly, When he giveth us to grow up in him as calves in the stall (Mal. iv, 2, 3).

Fourthly, And to bring forth much fruit (John xv, 1, 2).

Fifthly, And to continue and abide in the state of grace. This is to plant us in his holy sanctuary, he not rooting us up.

Reasons. This is taken from the kind acceptance of David's purpose to build God an house, because he saw it was done in the honesty of his heart, therefore he promiseth to give his people a place wherein they should abide forever as in a house of rest.

Secondly, It is taken from the office God takes upon him, when he is our planter, he becomes our husbandman; and if he plant us who shall pluck us up? (Is. xxvii, 1, 2; Job xxxiv, 29). When he giveth quiet, who can make trouble? If God be the gardner, who shall pluck up what he sets down? Every plantation that he hath not planted shall be plucked up, and what he hath planted shall surely be established.

Thirdly, From the nature of the blessing he confers upon us. When he promiseth to plant a people, their days shall be as the days of a tree (Is. lxv, 22). As the oak is said to be an hundred years in growing, and an hundred years in full strength, and an hundred years in decaying.

Q. But it may be demanded, how was this promise fulfilled by the people, seeing after this time they met with many persecutions at home and abroad, many sources of wickedness afflicted them. Jeroboam was a son of wickedness, and so was Ahab, and Ahaz, and divers others.

Ans. Because, after David's time, they had more settledness than before.

Secondly, to the godly these promises were fulfilled in Christ.

Thirdly, though this promise was made that others should not wrong them, yet it follows not but that they might wrong themselves by trespassing against God, and so expose themselves to affliction. Whilst they continued God's plantation, they were a noble vine, a right seed, but if Israel will destroy themselves the fault is in themselves. And yet, even in their captivity, the good among them God graciously provided for. The basket of good figs God sent into the land of Chaldea for their good (Jer. xxiv, 5). But if you rebel against God, the same God that planted you will also root you out again, for all the evil which you shall do against yourselves (Jer. xi, 17). When the Israelites liked not the soil, grew weary of the ordinances, and forsook the worship of God, and said, What part have we in David? after this they never got so good a king, nor any settled rest in the good land wherein God had planted them. As they waxed weary of God, so he waxed weary of them and cast them out of his sight.

Verse 1. To exhort all that are planted at home, or intend to plant abroad, to look well to your plantation, as you desire that the sons of wickedness may not afflict you at home, nor enemies abroad, look that you be right planted, and then you need not to fear, you are safe enough. God hath spoken it, I will plant them, and they shall not be moved, neither shall the sons of wickedness afflict them any more.

Q. What course would you have us take?

Ans. Have special care that you ever have the ordinances planted among you, or else never look for security. As soon as God's ordinances cease, your security ceaseth likewise; but if God plant his ordinances among you, fear not, he will maintain them (Is. iv, 5, 6). Upon all their glory there shall be a defence; that is, upon all God's ordinances: for so was the ark called the glory of Israel (1 Sam. iv, 22).

Secondly, have a care to be implanted into the ordinances, that the word may be engrafted into you, and you into it. If you take rooting in the ordinances, grow up thereby, bring forth much fruit, continue and abide therein, then you are vineyard of red wine, and the Lord will keep you, (Is. xxvii, 2, 3), that no sons of violence shall destroy you. Look into all the stories, whether divine or human, and you shall never find that God ever rooted out a people that had the ordinances planted among them, and themselves planted into the ordinances; never did God suffer such plants to be plucked up; on all their glory shall be a defence.

Thirdly, be not unmindful of our Jerusalem at home, whether you leave us or stay at home with us. Oh, pray for the peace of Jerusalem, they shall prosper that love her (Ps. cxxii, 6). They shall all be confounded and turned back that hate Sion (Ps. cxxix, 5). As God continueth his pres-

ence with us (blessed be his name), so be ye present in spirit with us, though absent in body. Forget not the womb that bare you and the breast that gave you suck. Even ducklings hatched under a hen, though they take the water, yet will still have recourse to the wing that hatched them: how much more should chickens of the same feather and yolk? In the amity and unity of brethren the Lord hath not only promised, but commanded a blessing, even life forevermore (Ps. cxxxiii, 1, 2).

Fourthly, go forth, every man that goeth, with a public spirit, looking not on your own things only, but also on the things of others (Phil. ii, 4). This care of universal helpfulness was the prosperity of the first plantation of the primitive Church (Acts iv, 32).

Fifthly, have a tender care that you look well to the plants that spring from you, that is, to your children, that they do not degenerate as the Israelites did; after which they were vexed with afflictions on every hand. How came this to pass? Jer. ii, 21: I planted them a noble vine, holy, a right seed, how then art thou degenerate into a strange vine before me? Your ancestors were of a noble, divine spirit, but if they suffer their children to degenerate, to take loose courses, then God will surely pluck you up. Otherwise if men have a care to propagate the ordinances and religion to their children after them, God will plant them and not root them up. For want of this the seed of the repenting Ninevites was rooted out.

Sixthly, and lastly, offend not the poor natives, but, as you partake in their land, so make them partakers of your precious faith; as you reap their temporals, so feed them with your spirituals: win them to the love of Christ, for whom Christ died. They never yet refused the gospel, and

therefore more hope they will now receive it. Who knoweth whether God have reared this whole plantation for such an end:

Verse 2. Secondly, for consolation to them that are planted by God in any place, that find rooting and establishing from God, this is a cause of much encouragement unto you, that what he hath planted he will maintain, every plantation his right hand hath not planted shall be rooted up, but his own plantation shall prosper and flourish. When he promiseth peace and safety, what enemies shall be able to make the promise of God of none effect? Neglect not walls, and bulwarks, and fortifications for your own defence; but ever let the name of the Lord be your strong tower, and the word of his promise the rock of your refuge. His word that made heaven and earth will not fail till heaven and earth be no more. Amen.

GOVERNOR WINTHROP

JOHN WINTHROP, colonial governor of Massachusetts, was born near Groton, Suffolk, England, January 22, 1588. He was educated at Trinity College, and made some study of law before settling upon his estates at Groton. What manner of man he was we see by his own journals, and by his *Life and Letters* (2 Vols. 1864–67), edited by a descendant of the Governor, Robert C. Winthrop. A Puritan by conviction, he early acquired great influence among the Puritans of England, as well as among those of New England, in so much so that in October, 1629, he was chosen governor of the Massachusetts Bay Colony, and set sail thither in the following year in the "Arbella," at the head of a fleet of eleven ships, in which were some nine hundred colonists. On the voyage he wrote a treatise entitled "A Model of Christian Charity," and began a journal of daily events which, with various breaks, was continued until within a few weeks of his death. This journal, which forms a faithful record of colonial happenings, was edited by James Savage in 1825–26, and published as "The History of New England from 1630 to 1649." Winthrop was governor from 1624 to 1634, and again in 1637–40; 1642–44; and 1646, till his death at Boston, March 26, 1649. A man of learning, dignity, and self-command, he exercised a beneficent influence upon the colony in its early years. What has generally been called the "impeachment" of Governor Winthrop was a memorable occasion in the history of the colony and in Winthrop's personal career. There is no narrative of the circumstances of the case, except that which he has left in his own history. The account will be found in Winthrop's journal, with characteristic observations and incidents. The occurrence out of which the affair grew was, indeed, trifling in its original aspect. The question whether a certain person should be the captain of a militia company in the town of Hingham seems by no means important enough to have set the colony by the ears and to have occupied the whole of an unusually protracted session of the General Court. In 1869, his essay on "Arbitrary Government, and the Government of Massachusetts Vindicated from that Aspersion," was printed from his manuscript for the first time. Many of the Winthrop papers have been issued by the Massachusetts Historical Society.

"LITTLE SPEECH" ON LIBERTY

[Winthrop styles this his "little speech"; but few speeches of that period or, indeed, of any other period, have obtained a wider celebrity in history. "The circumstances in which this address was delivered," says James Grahame, "recall the most interesting scenes of Greek and Roman history; while in the wisdom, piety, and dignity that it breathes it resembles the magnanimous vindication of a judge of Israel. Winthrop was not only acquitted by the sentence of the court and the voice of the public, but recommended so prevailingly to the esteem of his fellow citizens by this and all the other indications of his character that he was chosen governor of Massachusetts every year after as long as he lived."]

I SUPPOSE something may be expected from me upon this charge that has befallen me, which moves me to speak now to you; yet I intend not to intermeddle in the proceedings of the court or with any of the persons concerned therein. Only I bless God that I see an issue of this troublesome business. I also acknowledge the justice of the court, and for mine own part I am well satisfied. I was publicly charged, and I am publicly and legally acquitted, which is all I did expect or desire. And though this be sufficient for my justification before men, yet not so before the God who hath seen so much amiss in my dispensations (and even in this affair) as calls me to be humble.

For to be publicly and criminally charged in this court is matter of humiliation (and I desire to make a right use of it), notwithstanding I be thus acquitted. If her father had spit in her face (saith the Lord concerning Miriam), should she not have been ashamed seven days? Shame had lien upon her, whatever the occasion had been. I am unwilling to stay you from your urgent affairs, yet give me leave (upon this special occasion) to speak a little more to this assembly. It may be of some good use to inform and rectify the judgments of some of the people, and may prevent such distempers as have arisen amongst us.

The great questions that have troubled the country are about the authority of the magistrates and the liberty of the people. It is yourselves who have called us to this office, and, being called by you, we have our authority from God, in way of an ordinance, such as hath the image of God eminently stamped upon it, the contempt and violation whereof hath been vindicated with examples of divine vengeance.

I entreat you to consider that, when you choose magistrates, you take them from among yourselves, men subject to

like passions as you are. Therefore, when you see infirmities in us, you should reflect upon your own, and that would make you bear the more with us, and not be severe censurers of the failings of your magistrates, when you have continual experience of the like infirmities in yourselves and others.

We account him a good servant who breaks not his covenant. The covenant between you and us is the oath you have taken of us, which is to this purpose, that we shall govern you and judge your causes by the rules of God's laws and our own, according to our best skill. When you agree with a workman to build you a ship or house, etc., he undertakes as well for his skill as for his faithfulness; for it is his profession, and you pay him for both. But when you call one to be a magistrate he doth not profess or undertake to have sufficient skill for that office, nor can you furnish him with gifts, etc., therefore you must run the hazard of his skill and ability. But if he fail in faithfulness, which by his oath he is bound unto, that he must answer for. If it fall out that the case be clear to common apprehension, and the rule clear also, if he transgress here, the error is not in the skill, but in the evil of the will: it must be required of him. But if the case be doubtful, or the rule doubtful, to men of such understanding and parts as your magistrates are, if your magistrates should err here, yourselves must bear it.

For the other point concerning liberty, I observe a great mistake in the country about that. There is a twofold liberty, natural (I mean as our nature is now corrupt) and civil or federal. The first is common to man with beasts and other creatures. By this man, as he stands in relation to man simply, hath liberty to do what he lists: it is a liberty to evil as well as to good. This liberty is incompatible and inconsistent with authority, and cannot endure the least restraint of the

most just authority. The exercise and maintaining of this liberty makes men grow more evil, and in time to be worse than brute beasts: *omnes sumus licentia deteriores.* This is that great enemy of truth and peace, that wild beast, which all the ordinances of God are bent against, to restrain and subdue it.

The other kind of liberty I call civil or federal; it may also be termed moral, in reference to the covenant between God and man in the moral law, and the politic covenants and constitutions amongst men themselves. This liberty is the proper end and object of authority, and cannot subsist without it; and it is a liberty to that only which is good, just, and honest. This liberty you are to stand for, with the hazard (not only of your goods, but) of your lives, if need be. Whatsoever crosseth this is not authority, but a distemper thereof. This liberty is maintained and exercised in a way of subjection to authority; it is of the same kind of liberty wherewith Christ hath made us free. The woman's own choice makes such a man her husband; yet, being so chosen, he is her lord, and she is to be subject to him, yet in a way of liberty, not of bondage; and a true wife accounts her subjection her honor and freedom, and would not think her condition safe and free but in her subjection to her husband's authority. Such is the liberty of the church under the authority of Christ, her king and husband; his yoke is so easy and sweet to her as a bride's ornaments; and if, through forwardness or wantonness, etc., she shake it off at any time, she is at no rest in her spirit until she take it up again; and whether her lord smiles upon her, and embraceth her in his arms, or whether he frowns, or rebukes, or smites her, she apprehends the sweetness of his love in all, and is refreshed, supported, and instructed by every such dispensation of his authority over her. On the

other side, ye know who they are that complain of this yoke and say, let us break their bands, etc., we will not have this man to rule over us.

Even so, brethren, it will be between you and your magistrates. If you stand for your natural corrupt liberties, and will do what is good in your own eyes, you will not endure the least weight of authority, but will murmur, and oppose, and be always striving to shake off that yoke; but if you will be satisfied to enjoy such civil and lawful liberties, such as Christ allows you, then will you quietly and cheerfully submit unto that authority which is set over you, in all the administrations of it, for your good. Wherein, if we fail at any time, we hope we shall be willing (by God's assistance) to hearken to good advice from any of you, or in any other way of God; so shall your liberties be preserved, in upholding the honor and power of authority amongst you.

SIR JOHN ELIOT

IR JOHN ELIOT, a British patriot and statesman, who figured prominently in the struggle between the Crown and Parliament in the era of Charles I., was born at the family seat at Port Eliot on the river Tamar, England, April 20, 1592, and died in the Tower of London, Nov. 27, 1632. Educated at Exeter College, Oxford, young Eliot for a while travelled on the European continent, in company with George Villiers, afterward Duke of Buckingham, and a dissolute minister of Charles I. Eliot was knighted in 1618, and through the influence of Buckingham, then his friend, but who later on was his bitter opponent and enemy, he became vice-admiral of Devon, and five years afterward (1624) entered Parliament as member for Newport. In Parliament, Eliot became a stout upholder of its privileges, supporting with much eloquence the measures of the constitutional party in the House against the autocracy of Charles and his favorite Buckingham. For his freedom of speech, he was imprisoned in the Tower of London for a week, but when again at liberty he continued to denounce in Parliament the King's illegal taxation, oppression of the people, and disregard of the rights of the Commons. In the third Parliament, hostility to the King's arbitrary conduct was pronounced and emphatic, and this manifested itself in the form of a remonstrance, known in English history as "the Petition of Right," deemed the second great Charter of the liberties of England. This Petition Charles was forced to sign, and Eliot had much to do in drawing up the document, which brought upon him the ill-will of the King. Matters fast became worse, for Charles continued his illegal means of raising money, and when the Commons continued to protest, Charles threw a number of its members into prison and angrily dissolved Parliament. This occurred in 1629, and among those imprisoned was Sir John Eliot, who was confined in the Tower, and there died in 1632—the King meanwhile governing England without the aid or check of a national council. As an orator Eliot exhibited much force and enthusiasm, but was not an especially logical thinker. During his imprisonment he wrote an account of the first Parliament of Charles I, called "Negotium Posterorum;" and a political treatise, "The Monarchy of Man." These, with "An Apology for Socrates," a vindication of himself; "De Jure Majestatis, a Political Treatise of Government;" and the "Letter-Book of Sir John Eliot," were first published two hundred and fifty years after his death.

SPEECH ON THE PETITION OF RIGHT

[The Petition of Right provided, that no loan or tax might be levied but by consent of Parliament; that no man might be imprisoned but by legal process; that soldiers might not be quartered on people contrary to their wills; and that no commissions be granted for executing martial law. On the 2d of June, 1628, Charles returned an evasive answer to this petition, in which he endeavored to satisfy the Commons without giving a legal and binding assent to their demands. The next day Sir John Eliot made the following speech. It breathes throughout that spirit of affection and reverence for the King's person which was still felt by both Houses of Parliament. It does not dwell, therefore, on those recent acts of arbitrary power in which the King might be supposed to have reluctantly concurred. The entire speech was directed against the royal favorite, the Duke of Buckingham.]

MR. SPEAKER,— We sit here as the great Council of the King, and in that capacity it is our duty to take into consideration the state and affairs of the kingdom, and, when there is occasion, to give a true representation of them by way of counsel and advice, with what we conceive necessary or expedient to be done.

In this consideration I confess many a sad thought hath affrighted me, and that not only in respect of our dangers from abroad (which yet I know are great, as they have been often pressed and dilated to us), but in respect of our disorders here at home, which do enforce those dangers, and by which they are occasioned. For I believe I shall make it clear to you that both at first, the cause of these dangers were our disorders, and our disorders now are yet our greatest dangers; that not so much the potency of our enemies as the weakness of ourselves doth threaten us: so that the saying of one of the Fathers may be assumed by us, "*non tam potentia sua quam negligentia nostra*," "not so much by their power as by our neglect." Our want of true devotion to heaven; our insincerity and doubling in religion; our want of councils; our precipitate actions; the insufficiency or unfaithfulness of our generals abroad; the ignorance or corruption of our ministers at home; the impoverishing of the sovereign; the oppression and depression of the subject; the exhausting of our treasures; the waste of our provisions; consumption of our ships; destruction of our men,— these make the advantage to our enemies, not the reputation of their arms; and if in these there be not reformation, we need no foes abroad: Time itself will ruin us.

To show this more fully, I believe you will all hold it necessary that what I say should not seem an aspersion on the state or imputation on the government, as I have known such

motions misinterpreted. But far is this from me to propose, who have none but clear thoughts of the excellency of the King; nor can I have other ends but the advancement of his Majesty's glory. I shall desire a little of your patience extraordinary, as I lay open the particulars, which I shall do with what brevity I may, answerable to the importance of the cause and the necessity now upon us; yet with such respect and observation to the time as I hope it shall not be thought troublesome.

For the first, then, our insincerity and doubling in religion is the greatest and most dangerous disorder of all others. This hath never been unpunished; and of this we have many strong examples of all states and in all times to awe us. What testimony doth it want? Will you have authority of books? Look on the collections of the Committee for Religion; there is too clear an evidence. See there the commission procured for composition with the papists of the north! Mark the proceedings thereupon, and you will find them to little less amounting than a toleration in effect: the slight payments, and the easiness of them, will likewise show the favor that is intended. Will you have proofs of men? Witness the hopes, witness the presumptions, witness the reports of all the papists generally. Observe the dispositions of commanders, the trust of officers, the confidence in secretaries to employments in this kingdom, in Ireland, and elsewhere. These will all show that it hath too great a certainty. And to this add but the incontrovertible evidence of that All-powerful Hand which we have felt so sorely, that gave it full assurance; for as the heavens oppose themselves to our impiety so it is we that first opposed the heavens.

For the second, our want of councils, that great disorder in a state under which there cannot be stability. If effects

may show their causes (as they are often a perfect demonstration of them), our misfortunes, our disasters serve to prove our deficiencies in council and the consequences they draw with them. If reason be allowed in this dark age, the judgment of dependencies and foresight of contingencies in affairs do confirm my position. For, if we view ourselves at home, are we in strength, are we in reputation, equal to our ancestors? If we view ourselves abroad, are our friends as many? are our enemies no more? Do our friends retain their safety and possessions? Do not our enemies enlarge themselves, and gain from them and us? To what council owe we the loss of the Palatinate, where we sacrificed both our honor and our men sent thither, stopping those greater powers appointed for the service, by which it might have been defended? What council gave direction to the late action, whose wounds are yet bleeding, I mean the expedition to Rhé, of which there is yet so sad a memory in all men? What design for us, or advantage to our state, could that impart.

You know the wisdom of your ancestors, and the practice of their times, how they preserved their safeties. We all know, and have as much cause to doubt [that is, distrust or guard against] as they had, the greatness and ambition of that kingdom, which the Old World could not satisfy. Against this greatness and ambition we likewise know the proceedings of that princess, that never-to-be-forgotten, excellent Queen Elizabeth, whose name, without admiration, falls not into mention even with her enemies. You know how she advanced herself, and how she advanced the nation in glory and in state; how she depressed her enemies, and how she upheld her friends; how she enjoyed a full security, and made those our scorn who now are made our terror.

Some of the principles she built on were these; and, if I mistake, let reason and our statesmen contradict me.

First, to maintain, in what she might, a unity in France, that the kingdom, being at peace within itself, might be a bulwark to keep back the power of Spain by land.

Next, to preserve an amity and league between that state and us, that so we might come in aid of the Low Countries and by that means receive their ships, and help them by sea.

This triple cord, so working between France, the States [Holland], and England, might enable us, as occasion should require, to give assistance unto others. And by this means, as the experience of that time doth tell us, we were not only free from those fears that now possess and trouble us, but then our names were fearful to our enemies. See now what correspondency our action had with this. Try our conduct by these rules. It did induce, as a necessary consequence, a division in France between the Protestants and their king, of which there is too woful and lamentable experience. It hath made an absolute breach between that state and us, and so entertains us against France, and France in preparation against us, that we have nothing to promise to our neighbors, nay, hardly to ourselves. Next, observe the time in which it was attempted, and you shall find it not only varying from those principles, but directly contrary and opposite to those ends; and such as, from the issue and success, rather might be thought a conception of Spain than begotten here with us.

[Here there was an interruption made by Sir Humphrey May, Chancellor of the Duchy and of the Privy Council, expressing a dislike; but the House ordered Sir John Eliot to go on, whereupon he proceeded thus:]

Mr. Speaker, I am sorry for this interruption, but much more sorry if there hath been occasion on my part. And,

as I shall submit myself wholly to your judgment, to receive what censure you may give me, if I have offended, so, in the integrity of my intentions and the clearness of my thoughts I must still retain this confidence that no greatness shall deter me from the duties I owe to the service of my king and country; but that with a true English heart I shall discharge myself as faithfully and as really, to the extent of my poor power, as any man whose honors or whose offices most strictly oblige him.

You know the dangers of Denmark, and how much they concern us; what in respect of our alliance and the country; what in the importance of the Sound; what an advantage to our enemies the gain thereof would be! What loss, what prejudice to us by this disunion; we breaking in upon France, France enraged by us, and the Netherlands at amazement between both! Neither could we intend to aid that luckless king [Christian IV, of Denmark] whose loss is our disaster.

Can those [the King's ministers] that express their trouble at the hearing of these things, and have so often told us in this place of their knowledge in the conjunctures and disjunctures of affairs,— can they say they advised in this? Was this an act of council, Mr. Speaker? I have more charity than to think it; and unless they make confession of it themselves I cannot believe it.

For the next, the insufficiency and unfaithfulness of our generals (that great disorder abroad), what shall I say? I wish there were not cause to mention it; and, but for the apprehension of the danger that is to come, if the like choice hereafter be not prevented, I could willingly be silent. But my duty to my sovereign, my service to this House, and the safety and honor of my country, are above all respects; and

what so nearly trenches to the prejudice of these must not, shall not be forborne.

At Cadiz, then, in that first expedition we made, when we arrived and found a conquest ready — the Spanish ships, I mean, fit for the satisfaction of a voyage, and of which some of the chiefest then there themselves have since assured me that the satisfaction would have been sufficient either in point or honor or in point of profit,— why was it neglected? Why was it not achieved, it being granted on all hands how feasible it was?

Afterward, when, with the destruction of some of our men and the exposure of others, who (though their fortune since has not been such) by chance came off safe,— when, I say, with the loss of our serviceable men, that unserviceable fort was gained, and the whole army landed, why was there nothing done? Why was there nothing attempted? If nothing was intended, wherefore did they land? If there was a service, wherefore were they shipped again? Mr. Speaker, it satisfies me too much [that is, I am oversatisfied] in this case — when I think of their dry and hungry march into that drunken quarter (for so the soldiers termed it), which was the period of their journey,— that divers of our men being left as a sacrifice to the enemy, that labor was at an end.

For the next undertaking at Rhé I will not trouble you much; only this, in short. Was not that whole action carried against the judgment and opinion of those officers that were of the council? Was not the first, was not the last, was not all in the landing — in the intrenching — in the continuance there — in the assault — in the retreat — without their assent? Did any advice take place of such as were of the council? If there should be made a particular inquisi-

tion thereof, these things will be manifest and more. I will not instance the manifesto that was made, giving the reason of these arms; nor by whom, nor in what manner, nor on what grounds it was published, nor what effects it hath wrought, drawing, as it were, almost the whole world into league against us. Nor will I mention the leaving of the wines, the leaving of the salt, which were in our possession, and of a value, as it is said, to answer much of our expense. Nor will I dwell on that great wonder (which no Alexander or Cæsar ever did), the enriching of the enemy by courtesies when our soldiers wanted help; nor the private intercourse and parleys with the fort, which were continually held. What they intended may be read in the success; and upon due examination thereof they would not want their proofs.

For the last voyage to Rochelle there need no observations, it is so fresh in the memory; nor will I make an inference or corollary on all. Your own knowledge shall judge what truth or what sufficiency they express.

For the next, the ignorance and corruption of our ministers, where can you miss of instances? If you survey the court, if you survey the country; if the church, if the city be examined; if you observe the bar, if the bench, if the ports, if the shipping, if the land, if the seas,— all these will render you variety of proofs; and that in such measure and proportion as shows the greatness of our disease to be such that, if there be not some speedy application for remedy, our case is almost desperate.

Mr. Speaker, I fear I have been too long in these particulars that are past, and am unwilling to offend you: therefore in the rest I shall be shorter; and as to that which concerns the impoverishing of the King no other arguments will I use than such as all men grant.

The exchequer, you know, is empty, and the reputation thereof gone; the ancient lands are sold; the jewels pawned; the plate engaged; the debts still great; almost all charges, both ordinary and extraordinary, borne up by projects! What poverty can be greater? What necessity so great? What perfect English heart is not almost dissolved into sorrow for this truth?

For the oppression of the subject, which, as I remember, is the next particular I proposed, it needs no demonstration. The whole kingdom is a proof; and for the exhausting of our treasures, that very oppression speaks it. What waste of our provisions, what consumption of our ships, what destruction of our men there hath been; witness that expedition to Algiers; witness that with Mansfeldt; witness that to Cadiz; witness the next; witness that to Rhé; witness the last (I pray God we may never have more such witnesses); witness, likewise, the Palatinate; witness Denmark; witness the Turks; witness the Dunkirkers,— witness all! What losses we have sustained! How we are impaired in munitions, in ships, in men!

It is beyond contradiction that we were never so much weakened nor ever had less hope how to be restored.

These, Mr. Speaker, are our dangers, these are they who do threaten us; and these are, like the Trojan horse, brought in cunningly to surprise us. In these do lurk the strongest of our enemies, ready to issue on us; and, if we do not speedily expel them, these are the signs, these the invitations to others! These will so prepare their entrance, that we shall have no means left of refuge or defence; for, if we have these enemies at home, how can we strive with those that are abroad? If we be free from these, no other can impeach us. Our ancient English virtue (like the old Spartan valor),

cleared from these disorders,— our being in sincerity of religion and once made friends with heaven; having maturity of councils, sufficiency of generals, incorruption of officers, opulency in the King, liberty in the people, repletion in treasure, plenty of provisions, reparation of ships, preservation of men,— our ancient English virtue, I say, thus rectified, will secure us; and unless there be a speedy reformation in these I know not what hopes or expectations we can have.

These are the things, sir, I shall desire to have taken into consideration; that as we are the great council of the kingdom, and have the apprehension of these dangers, we may truly represent them unto the King; which I conceive we are bound to do by a triple obligation — of duty to God, of duty to his Majesty, and of duty to our country.

And therefore I wish it may so stand with the wisdom and judgment of the House, that these things may be drawn into the body of a remonstrance, and in all humility expressed, with a prayer to his Majesty that, for the safety of himself, for the safety of the kingdom, and for the safety of religion, he will be pleased to give us time to make perfect inquisition thereof, or to take them into his own wisdom and there give them such timely reformation as the necessity and justice of the case doth import.

And thus, sir, with a large affection and loyalty to his Majesty, and with a firm duty and service to my country, I have suddenly (and it may be with some disorder) expressed the weak apprehensions I have; wherein if I have erred, I humbly crave your pardon, and so submit myself to the censure of the House.

EARL OF STRAFFORD

THE EARL OF STRAFFORD, known in English history among the famous statesmen of the era of Charles I as SIR THOMAS WENTWORTH, was born at London, April 13, 1593, and was beheaded on Tower Hill, May 12, 1641. He was educated at Cambridge University, and after a year of travel abroad returned to England and was knighted by James I. In 1614, he entered Parliament, and for a time was a staunch supporter of the cause of liberty, and an active opponent of the ill-fated Charles I, and in the Commons was a stout assertor of its rights. On the death of the Duke of Buckingham, ambition led him, however, to desert his old party and espouse the cause of the King. Appointed viceroy of Ireland, in 1633, he established a military despotism in the island, and encouraged Charles to carry out a like obnoxious rule in England. In 1628, he had been raised to the peerage, was made a privy councilor, and in 1633 was chief adviser of the King. Seven years later, he was created Earl of Strafford and named lord-lieutenant of Ireland. He also commanded an army against the Scots, who had taken up arms against Episcopacy and invaded England. What is known as the Long Parliament was now summoned, and this memorable assembly, which was warmly supported in its acts by popular feeling, now determined to settle the question, which should govern the country — the King or the Parliament. Its first act was to impeach and bring to trial Strafford, who had returned from Ireland to aid the King with his counsel, and as we have said, to take part against the Scotch Covenanters. Strafford was declared a traitor by Parliament, though he defended himself so ably during his trial that the Commons abandoned the impeachment and passed a bill of attainder against him. The Peers were effectually overawed by the Commons, and Charles at length reluctantly giving his assent to the demand for Strafford's death, the Earl was beheaded on Tower Hill, London. On the accession of Charles II the bill of attainder was revoked and the Wentworth estates were allowed to descend to the Earl's son. Strafford's most famous speech was delivered on April 2, 1641. His "Letters and Dispatches" first appeared in 1739.

SPEECH BEFORE THE HOUSE OF LORDS, APRIL 13, 1641

[During eighteen days Strafford stood alone against his numerous accusers, answering in succession the twenty-eight articles of the impeachment, examining the witnesses, commenting on their evidence, explaining, defending, palliating his conduct on every point with an adroitness and force, a dignity and self-possession, which awakened the admiration even of his enemies. On the last day of the trial he summed up his various defences in a speech of which the report given below is only an imperfect outline. It possesses, however, the elements of the highest class of oratory and enables the reader to form some idea of the eloquence and pathos of this extraordinary man.]

MY LORDS,—This day I stand before you charged with high treason. The burden of the charge is heavy, yet far the more so because it hath borrowed the authority of the House of Commons. If they were not

interested I might expect a no less easy than I do a safe issue. But let neither my weakness plead my innocence nor their power my guilt. If your Lordships will conceive of my defences as they are in themselves, without reference to either party,— and I shall endeavor so to present them,— I hope to go hence as clearly justified by you as I now am in the testimony of a good conscience by myself.

My lords, I have all along, during this charge, watched to see that poisoned arrow of treason which some men would fain have feathered in my heart; but in truth it hath not been my quickness to discover any such evil yet within my breast, though now, perhaps, by sinister information, sticking to my clothes.

They tell me of a twofold treason, one against the statute, another by the common law; this direct, that consecutive; this individual, that accumulative; this in itself, that by way of construction.

As to this charge of treason, I must and do acknowedge that if I had the least suspicion of my own guilt I would save your lordships the pains. I would cast the first stone. I would pass the first sentence of condemnation against myself. And whether it be so or not, I now refer to your lordships' judgment and deliberation. You, and you only, under the care and protection of my gracious master, are my judges. Under favor, none of the Commons are my peers, nor can they be my judges. I shall ever celebrate the providence and wisdom of your noble ancestors, who have put the keys of life and death, so far as concerns you and your posterity, into your own hands. None but your own selves, my lords, know the rate of your noble blood: none but yourselves must hold the balance in disposing of the same.

I shall now proceed in repeating my defences as they are reducible to the two main points of treason. And,

I. For treason against the statute, which is the only treason in effect, there is nothing alleged for that but the fifteenth, twenty-second, and twenty-seventh articles.

[Here the Earl brought forward the replies which he had previously made to these articles, which contained all the charges of individual acts of treason. The fifteenth article affirmed that he had "inverted the ordinary course of justice in Ireland, and given immediate sentence upon the lands and goods of the King's subjects, under pretence of disobedience; had used a military way for redressing the contempt, and laid soldiers upon the lands and goods of the King's subjects, to their utter ruin." There was a deficiency of proofs as to the facts alleged. The Earl declared that "the customs of England differed exceedingly from those of Ireland; and therefore, though *cessing* of men might seem strange here, it was not so there;" and that "nothing was more common there than for the governors to appoint soldiers to put all manner of sentences into execution," as he proved by the testimony of Lord Dillon, Sir Adam Loftus, and Sir Arthur Teringham.

[The twenty-seventh article charged him with having, as lieutenant-general, charged on the county of York eightpence a day for supporting the train-bands of said county during one month, when called out; and having issued his warrants without legal authority for the collection of the same. The Earl replied that "this money was freely and voluntarily offered by them of Yorkshire, in a petition; and that he had done nothing but on the petition of the county, the King's special command, and the connivance, at least, of the Great Council, and upon a present necessity for the defence and safety of the county, when about to be invaded from Scotland."

[The twenty-second and twenty-third articles were the most pressing. Under these he was charged with saying in the Privy Council that "the Parliament had forsaken the King; that the King ought not to suffer himself to be over-

mastered by the stubbornness of the people; and that, if his Majesty pleased to employ forces, he had some in Ireland that might serve to reduce this kingdom," thus counselling to his Majesty to put down Parliament and subvert the fundamental laws of the kingdom by force and arms. To this the Earl replied: (1) That there was only one witness adduced to prove these words, namely, Sir Henry Vane, secretary to the Council, but that two or more witnesses are necessary by statute to prove a charge of treason; (2) that the others who were present, namely, the Duke of Northumberland, the Marquis of Hamilton, Lord Cottington, and Sir Thomas Lucas, did not, as they deposed under oath, remember these words; (3) that Sir Henry Vane had given his testimony as if he was in doubt on the subject, saying "as I do remember," and "such or such like words," which admitted the words might be "that kingdom," meaning Scotland.]

II. As to the other kind, namely, constructive treason, or treason by way of accumulation: to make this out, many articles have been brought against me, as if in a heap of mere felonies or misdemeanors (for they reach no higher) there could lurk some prolific seed to produce what is treasonable! But, my lords, when a thousand misdemeanors will not make one felony, shall twenty-eight misdemeanors be heightened into treason?

I pass, however, to consider these charges, which affirm that I have designed the overthrow both of religion and of the state.

1. The first charge seemeth to be used rather to make me odious than guilty; for there is not the least proof alleged — nor could there be any — concerning my confederacy with the popish faction. Never was a servant in authority under my lord and master more hated and maligned by these men than myself, and that for an impartial and strict execution of the laws against them; for observe, my lords, that the greater number of the witnesses against

me, whether from Ireland or from Yorkshire, were of that religion. But for my own resolution I thank God I am ready every hour of the day to seal my dissatisfaction to the Church of Rome with my dearest blood.

Give me leave, my lords, here to pour forth the grief of my soul before you. These proceedings against me seem to be exceeding rigorous, and to have more of prejudice than equity — that upon a supposed charge of hypocrisy or errors in religion I should be made so odious to three kingdoms. A great many thousand eyes have seen my accusations whose ears will never hear that when it came to the upshot those very things were not alleged against me! Is this fair dealing among Christians? But I have lost nothing by that. Popular applause was ever nothing in my conceit. The uprightness and integrity of a good conscience ever was, and ever shall be, my continual feast; and if I can be justified in your lordships' judgments from this great imputation — as I hope I am, seeing these gentlemen have thrown down the bucklers — I shall account myself justified by the whole kingdom, because absolved by you, who are the better part, the very soul and life of the kingdom.

2. As for my designs against the State, I dare plead as much innocency as in the matter of religion. I have ever admired the wisdom of our ancestors, who have so fixed the pillars of this monarchy that each of them keeps a due proportion and measure with the others; have so admirably bound together the nerves and sinews of the State, that the straining of any one may bring danger and sorrow to the whole economy. The prerogative of the Crown and the propriety of the subject have such natural relations that this takes nourishment from that, and that foundation and nourishment from this. And so, as in the lute, if any one string be

wound up too high or too low, you have lost the whole harmony; so here the excess of prerogative is oppression, of pretended liberty in the subject is disorder and anarchy. The prerogative must be used as God doth his omnipotence, upon extraordinary occasions; the laws must have place at all other times. As there must be prerogative because there must be extraordinary occasions, so the propriety of the subject is ever to be maintained if it go in equal pace with the other. They are fellows and companions that are, and ever must be, inseparable in a well-ordered kingdom; and no way is so fitting, so natural to nourish and entertain both, as the frequent use of Parliaments, by which a commerce and acquaintance is kept up between the King and his subjects.

These thoughts have gone along with me these fourteen years of my public employments, and shall, God willing, go with me to the grave! God, his Majesty, and my own conscience, yea, and all of those who have been most accessary to my inward thoughts, can bear me witness that I ever did inculcate this, that the happiness of a kingdom doth consist in a just poise of the King's prerogative and the subject's liberty, and that things could never go well till these went hand in hand together. I thank God for it, by my master's favor and the providence of my ancestors, I have an estate which so interests me in the commonwealth that I have no great mind to be a slave but a subject. Nor could I wish the cards to be shuffled over again, in hopes to fall upon a better set; nor did I ever nourish such base and mercenary thoughts as to become a pander to the tyranny and ambition of the greatest man living. No! I have, and ever shall, aim at a fair but bounded liberty; remembering always that I am a freeman, yet a subject; that I have rights, but under a monarch. It hath been my misfortune, now when I am gray-

headed, to be charged by the mistakers of the times, who are so highly bent that all appears to them to be in the extreme for monarchy which is not for themselves. Hence it is that designs, words, yea, intentions, are brought out as demonstrations of my misdemeanors. Such a multiplying-glass is a prejudicate opinion!

The articles against me refer to expressions and actions,— my expressions either in Ireland or in England, my actions either before or after these late stirs.

1. Some of the expressions referred to were uttered in private, and I do protest against their being drawn to my injury in this place. If, my lords, words spoken to friends in familiar discourse; spoken at one's table; spoken in one's chamber; spoken in one's sick-bed; spoken, perhaps, to gain better reason, to gain one's self more clear light and judgment by reasoning,— if these things shall be brought against a man as treason, this (under favor) takes away the comfort of all human society. By this means we shall be debarred from speaking — the principal joy and comfort of life — with wise and good men, to become wiser and better ourselves. If these things be strained to take away life, and honor, and all that is desirable, this will be a silent world! A city will become a hermitage, and sheep will be found among a crowd and press of people! No man will dare to impart his solitary thoughts or opinions to his friend and neighbor!

Other expressions have been urged against me, which were used in giving counsel to the King. My lords, these words were not wantonly or unnecessarily spoken, or whispered in a corner; they were spoken in full council, when, by the duty of my oath, I was obliged to speak according to my heart and conscience in all things concerning the King's service. If I

had forborne to speak what I conceived to be for the benefit of the King and the people, I had been perjured toward Almighty God. And for delivering my mind openly and freely, shall I be in danger of my life as a traitor? If that necessity be put upon me, I thank God, by his blessing, I have learned not to stand in fear of him who can only kill the body. If the question be whether I must be traitor to man or perjured to God, I will be faithful to my Creator. And whatsoever shall befall me from popular rage or my own weakness, I must leave it to that Almighty Being and to the justice and honor of my judges.

My lords, I conjure you not to make yourselves so unhappy as to disable your lordships and your children from undertaking the great charge and trust of this commonwealth. You inherit that trust from your fathers. You are born to great thoughts. You are nursed for the weighty employments of the kingdom. But if it be once admitted that a counsellor, for delivering his opinion with others at the council board, *candidè et castè*, with candor and purity of motive, under an oath of secrecy and faithfulness, shall be brought into question, upon some misapprehension or ignorance of law,— if every word that he shall speak from sincere and noble intentions shall be drawn against him for the attainting of him, his children and posterity,— I know not (under favor I speak it) any wise or noble person of fortune who will, upon such perilous and unsafe terms, adventure to be counsellor to the King. Therefore I beseech your lordships so to look on me that my misfortune may not bring an inconvenience to yourselves. And though my words were not so advised and discreet, or so well weighed as they ought to have been, yet I trust your lordships are too honorable and just to lay them to my charge as high treason.

Opinions may make a heretic, but that they make a traitor I have never heard till now.

2. I am come next to speak of the actions which have been charged upon me.

[Here the Earl went through with the various overt acts alleged, and repeated the sum and heads of what had been spoken by him before. In respect to the twenty-eighth article, which charged him with "a malicious design to engage the kingdoms of England and Scotland in a national and bloody war," but which the managers had not urged in the trial, he added more at large, as follows:]

If that one article had been proved against me, it contained more weighty matter than all the charges besides. It would not only have been treason, but villainy, to have betrayed the trust of his Majesty's army. But as the managers have been sparing, by reason of the times, as to insisting on that article, I have resolved to keep the same method, and not utter the least expression which might disturb the happy agreement intended between the two kingdoms. I only admire how I, being an incendiary against the Scots in the twenty-third article, am become a confederate with them in the twenty-eighth article! how I could be charged for betraying Newcastle, and also for fighting with the Scots at Newburne, since fighting against them was no possible means of betraying the town into their hands, but rather to hinder their passage thither! I never advised war any further than, in my poor judgment, it concerned the very life of the King's authority and the safety and honor of his kingdom. Nor did I ever see that any advantage could be made by a war in Scotland, where nothing could be gained but hard blows. For my part, I honor that nation, but I wish they may ever be under their own climate. I

have no desire that they should be too well acquainted with the better soil of England.

My lords, you see what has been alleged for this constructive, or, rather, destructive treason. For my part, I have not the judgment to conceive that such treason is agreeable to the fundamental grounds either of reason or of law. Not of reason, for how can that be treason in the lump or mass which is not so in any of its parts? or how can that make a thing treasonable which is not so in itself? Not of law, since neither statute, common law, nor practice hath from the beginning of the government ever mentioned such a thing.

It is hard, my lords, to be questioned upon a law which cannot be shown! Where hath this fire lain hid for so many hundred years, without smoke to discover it, till it thus bursts forth to consume me and my children? My lords, do we not live under laws? and must we be punished by laws before they are made? Far better were it to live by no laws at all, but to be governed by those characters of virtue and discretion which nature hath stamped upon us, than to put this necessity of divination upon a man, and to accuse him of a breach of law before it is a law at all! If a waterman upon the Thames split his boat by grating upon an anchor, and the same have no buoy appended to it, the owner of the anchor is to pay the loss; but if a buoy be set there, every man passeth upon his own peril. Now where is the mark, where is the token set upon the crime, to declare it to be high treason?

My lords, be pleased to give that regard to the peerage of England as never to expose yourselves to such moot points, such constructive interpretations of law. If there must be a trial of wits, let the subject-matter be something else than the lives and honor of peers! It will be wisdom

for yourselves and your posterity to cast into the fire these bloody and mysterious volumes of constructive and arbitrary treason, as the primitive Christians did their books of curious arts; and betake yourselves to the plain letter of the law and statute, which telleth what is and what is not treason, without being ambitious to be more learned in the art of killing than our forefathers. These gentlemen tell us that they speak in defence of the commonwealth against my arbitrary laws. Give me leave to say it, I speak in defence of the commonwealth against their arbitrary treason!

It is now full two hundred and forty years since any man was touched for this alleged crime to this height before myself. Let us not awaken those sleeping lions, to our destruction, by taking up a few musty records that have lain by the walls for so many ages, forgotten or neglected.

My lords, what is my present misfortune may be forever yours! It is not the smallest part of my grief that not the crime of treason, but my other sins, which are exceeding many, have brought me to this bar; and, except your lordships' wisdom provide against it, the shedding of my blood may make way for the tracing out of yours. You, your estates, your posterity, lie at the stake!

For my poor self, if it were not for your lordships' interest, and the interest of a saint in heaven who hath left me here two pledges on earth [at this his breath stopped, and he shed tears abundantly in mentioning his wife], I should never take the pains to keep up this ruinous cottage of mine. It is loaded with such infirmities that in truth I have no great pleasure to carry it about with me any longer. Nor could I ever leave it at a fitter time than this, when I hope that the better part of the world would perhaps think that by my misfortunes I had given a testimony of my integrity to

my God, my King, and my country. I thank God I count not the afflictions of the present life to be compared to that glory which is to be revealed in the time to come!

My lords! my lords! my lords! something more I had intended to say, but my voice and my spirit fail me. Only I do in all humility and submission cast myself down at your lordships' feet and desire that I may be a beacon to keep you from shipwreck. Do not put such rocks in your own way, which no prudence, no circumspection can eschew or satisfy, but by your utter ruin!

And so, my lords, even so, with all tranquillity of mind, I submit myself to your decision. And whether your judgment in my case — I wish it were not the case of you all — be for life or for death, it shall be righteous in my eyes and shall be received with a *Te Deum laudamus*,— we give God the praise.

OLIVER CROMWELL

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OLIVER CROMWELL, styled sometimes "the uncrowned King of England," and Lord Protector of the Commonwealth, was born at Huntingdon, England, April 25, 1599, and died at Whitehall, London, Sept. 3, 1658. Born of a good family, he was educated at Cambridge, but left it at his father's death to take the management of the paternal property. He entered Parliament in 1629 and represented Cambridge in 1640, during the sitting of the Long Parliament, and the initial years of the civil war. Charles I was meanwhile asked to consent that the militia of the country should be controlled by the national legislature. To this, however, he would not agree, and in 1642 the King, rallying some 10,000 men about him, set up the royal standard at Nottingham under Prince Rupert and the Earl of Lindsay, and defied Parliament. The Parliamentary army, about 15,000 strong, mustered at Northampton under the Earl of Essex; to this army, Cromwell, who had now became a prominent member of the Opposition in Parliament and the leader of the branch of the Puritan party called "Independents," brought his Puritan troopers, known as "Cromwell's Ironsides," whose stubborn valor and zeal for the Parliamentary cause against the King made them almost invincible. At the battle of Marston Moor Cromwell commanded the victorious left wing, and on the reorganization of the army he was made lieutenant-general and commanded also at Naseby in June, 1645. In June, 1647, the King, having been defeated, was seized by his orders and removed into the custody of the Independents, and in 1649 he was tried, condemned, and executed, Cromwell being a member of the court which pronounced the sentence. In 1649, acting as lord-lieutenant, he subdued Ireland, and on the proclamation of Charles II by the Scottish royalists he was appointed commander-in-chief, and marching into Scotland, defeated the Scots at Dunbar, Sept. 5, 1650. On the same day of the following year he defeated the army of Charles II at Worcester. In April, 1653, the Rump Parliament, as it was then styled, was forcibly dissolved by Cromwell, who summoned a new Parliament and assumed the title of Lord Protector. Cromwell's death occurred at London in 1658, on the anniversary of his victories at Dunbar and Worcester. His character has been the subject of endless discussions and of indiscriminate praise and blame, but a more dispassionate estimate of his greatness now prevails. Cromwell's home policy was just and liberal toward the mass of the people and conducive to the prosperity of the country; while his foreign policy was such as to secure to England a position among nations more commanding than she had ever before occupied. He grasped power, and dispensed with the formality of Parliaments, only because he sought to promote, in the speediest manner, the welfare, happiness, and prosperity of his native land.

SPEECH AT OPENING OF FIRST PROTECTIVE PARLIAMENT

DELIVERED SEPTEMBER 4, 1654

GENTLEMEN,—You are met here on the greatest occasion that, I believe, England ever saw; having upon your shoulders the interests of three great nations with the territories belonging to them; and truly, I believe I may say it without any hyperbole, you have upon

your shoulders the interest of all the Christian people in the world. And the expectation is that I should let you know, as far as I have cognizance of it, the occasion of your assembling together at this time.

It hath been very well hinted to you this day that you come hither to settle the interests above mentioned: for your work here, in the issue and consequences of it, will extend so far, even to all Christian people. In the way and manner of my speaking to you, I shall study plainness, and to speak to you what is truth, and what is upon my heart, and what will in some measure reach to these great concernments.

After so many changes and turnings which this nation hath labored under, to have such a day of hope as this is, and such a door of hope opened by God to us, truly I believe, some months since, would have been beyond all our thoughts! I confess it would have been worthy of such a meeting as this is, to have remembered that which was the rise of, and gave the first beginning to, all these troubles which have been upon this nation: and to have given you a series of the transactions, — not of men, but of the providence of God, all along unto our late changes: as also the ground of our first undertaking to oppose that usurpation and tyranny which was upon us, both in civils and spirituals; and the several grounds particularly applicable to the several changes that have been. But I have two or three reasons which divert me from such a way of proceeding at this time.

If I should have gone in that way, then that which lies upon my heart as to these things — which is so written there that if I would blot it out I could not — would itself have spent this day: the providences and dispensations of God have been so stupendous. As David said in the like case (Ps. xl, 5), "Many, O Lord my God, are thy wonderful works which

thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered." Truly, another reason, unexpected by me, you had to-day in the sermon: you had much recapitulation of Providence; much allusion to a state and dispensation in respect of discipline and correction, of mercies and deliverances, to a state and dispensation similar to ours,— to, in truth, the only parallel of God's dealing with us that I know in the world, which was largely and wisely held forth to you this day: to Israel's bringing-out of Egypt through a wilderness by many signs and wonders, toward a Place of Rest,— I say toward it. And that having been so well remonstrated to you this day is another argument why I shall not trouble you with a recapitulation of those things; though they are things which I hope will never be forgotten, because written in better Books than those of paper;— written, I am persuaded, in the heart of every good man!

But a third reason was this: What I judge to be the end of your meeting, the great end, which was likewise remembered to you this day; to wit, healing and settling. The remembering of transactions too particularly, perhaps instead of healing, — at least in the hearts of many of you,— might set the wound fresh a-bleeding. And I must profess this unto you, whatever thoughts pass upon me: That if this day, if this meeting, prove not healing, what shall we do! But, as I said before, I trust it is in the minds of you all, and much more in the mind of God, to cause healing. It must be first in His mind: and He being pleased to put it into yours, this will be a day indeed, and such a day as generations to come will bless you for! I say for this and the other reasons I have forborne to make a particular remembrance and enumeration of things, and of

the manner of the Lord's bringing us through so many changes and turnings as have passed upon us.

Howbeit I think it will be more than necessary to let you know, at least so well as I may, in what condition this nation, or rather these nations, were, when the present government was undertaken. And for order's sake: It's very natural to consider what our condition was, in civils; and then also in spirituals.

What was our condition! Every man's hand almost was against his brother; at least his heart was; little regarding anything that should cement, and might have a tendency in it to cause us to grow into one. All the dispensations of God; his terrible ones, when he met us in the way of his judgment in a ten-years' civil war, and his merciful ones: they did not, they did not work upon us! No. But we had our humors and interests; and indeed I fear our humors went for more with us than even our interests. Certainly, as it falls out in such cases, our passions were more than our judgments. Was not everything almost grown arbitrary? Who of us knew where or how to have right done him, without some obstruction or other intervening? Indeed we were almost grown arbitrary in everything.

What was the face that was upon our affairs as to the interest of the nation; as to the authority in the nation; to the magistracy; to the ranks and orders of men,— whereby England hath been known for hundreds of years? A nobleman, a gentleman, a yeoman; the distinction of these: that is a good interest of the nation, and a great one! The natural magistracy of the nation, was it not almost trampled under foot, under despite and contempt, by men of levelling principles? I beseech you, for the orders of men and ranks of men, did not that levelling principle tend to the reducing

of all to an equality? Did it consciously think to do so; or did it only unconsciously practise toward that for property and interest? At all events, what was the purport of it but to make the tenant as liberal a fortune as the landlord?—which, I think, if obtained, would not have lasted long! The men of that principle, after they had served their own turns, would then have cried up property and interest fast enough! This instance is instead of many. And that the thing did and might well extend far is manifest; because it was a pleasing voice to all poor men, and truly not unwelcome to all bad men. To my thinking, this is a consideration which, in your endeavors after settlement, you will be so well minded of that I might have spared it here: but let that pass.

Now as to spirituals. Indeed in spiritual things the case was more sad and deplorable still; and that was told to you this day eminently. The prodigious blasphemies; contempt of God and Christ, denying of him, contempt of him and his ordinances and of the Scriptures: a spirit visibly acting those things foretold by Peter and Jude; yea, those things spoken of by Paul to Timothy! Paul declaring some things to be worse than the Antichristian state (of which he had spoken in 1 Tim. iv, 1, 2, under the title of the Latter Times), tells us what should be the lot and portion of the *Last* Times. He says (2 Tim. iii, 2-4): "In the Last Days perilous times shall come; men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful," and so on. But in speaking of the Antichristian state he told us (1 Tim. iv, 1, 2), that "in the *latter* days" that state shall come in; not the *last* days, but the *latter*,— wherein "there shall be a departing from the faith, and a giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy," and so on. This is only his description of the

latter times, or those of Antichrist; and we are given to understand that there are *last* times coming, which will be worse! And surely it may be feared, these are *our* times. For when men forget all rules of law and nature, and break all the bonds that fallen man hath on him; obscuring the remainder of the image of God in their nature, which they cannot blot out, and yet shall endeavor to blot out, "having a form of godliness without the power,"—surely these are sad tokens of the last times!

And indeed the character wherewith this spirit and principle is described in that place of Scripture is so legible and visible that he who runs may read it to be among us. For by such "the grace of God is turned into wantonness," and Christ and the Spirit of God made a cloak for all villainy and spurious apprehensions. And though nobody will own these things publicly as to practice, the things being so abominable and odious; yet the consideration how this principle extends itself, and whence it had its rise, makes me think of a second sort of men, tending in the same direction; who, it is true, as I said, will not practice or own these things, yet can tell the magistrate "that he hath nothing to do with men holding such notions: these, forsooth, are matters of conscience and opinion: they are matters of religion; what hath the magistrate to do with these things? He is to look to the outward man, not to the inward,"— and so forth. And truly it so happens that though these things do break out visibly to all, yet the principle wherewith these things are carried on so forbids the magistrate to meddle with them that it hath hitherto kept the offenders from punishment.

Such considerations, and pretensions to "liberty of conscience," what are they leading us toward? Liberty of conscience, and liberty of the subject,— two as glorious things to

be contended for as any that God hath given us; yet both these abused for the patronizing of villainies! insomuch that it hath been an ordinary thing to say, and in dispute to affirm, "that the restraining of such pernicious notions was not in the magistrate's power; he had nothing to do with it. Not so much as the printing of a Bible in the nation for the use of the people was competent to the magistrate, lest it should be imposed upon the consciences of men,"—for "they would receive the same traditionally and implicitly from the magistrate if it were thus received!" The afore-mentioned abominations did thus swell to this height among us.

So likewise the axe was laid to the root of the ministry. It was Antichristian, it was Babylonish, said they. It suffered under such a judgment that the truth is, as the extremity was great according to the former system, I wish it prove not as great according to this. The former extremity we suffered under was, that no man, though he had never so good a testimony, though he had received gifts from Christ, might preach, unless ordained. So now I think we are at the other extremity, when many affirm that he who is ordained hath a nullity, or Anti-Christianism, stamped thereby upon his calling; so that he ought not to preach, or not be heard. I wish it may not be too justly said that there was severity and sharpness in our old system! yea, too much of an imposing spirit in matters of conscience; a spirit unchristian enough in any times, most unfit for these times; denying liberty of conscience to men who have earned it with their blood; who have earned civil liberty, and religious also, for those who would thus impose upon them!

We may reckon among these our spiritual evils an evil that hath more refinedness in it, more color for it, and hath deceived more people of integrity than the rest have done; for

few have been catched by the former mistakes except such as have apostatized from their holy profession, such as, being corrupt in their consciences, have been forsaken by God and left to such noisome opinions. But, I say, there is another error of more refined sort, which many honest people whose hearts are sincere, many of them belonging to God, have fallen into; and that is the mistaken notion of the Fifth Monarchy.

Fifth Monarchy. A thing pretending more spirituality than anything else. A notion I hope we all honor, and wait, and hope for the fulfilment of: That Jesus Christ will have a time to set up his reign in our hearts, by subduing those corruptions and lusts and evils that are there, which now reign more in the world than, I hope, in due time they shall do. And when more fulness of the Spirit is poured forth to subdue iniquity and bring in everlasting righteousness, then will the approach of that glory be. The carnal divisions and contentions among Christians, so common, are not the symptoms of that kingdom! But for men, on this principle, to betitle themselves that they are the only men to rule kingdoms, govern nations, and give laws to people, and determine of property and liberty and everything else,— upon such a pretension as this is: truly they had need to give clear manifestations of God's presence with them before wise men will receive or submit to their conclusions! Nevertheless, as many of these men have good meanings, which I hope in my soul they have, it will be the wisdom of all knowing and experienced Christians to do as Jude saith. Jude, when he reckoned up those horrible things, done upon pretences, and haply by some upon mistakes: "Of some," says he, "have compassion, making a difference;" others save "with fear, pulling them out of the fire." I fear they will give too often opportunity for this exercise! But I hope the same will be for their good. If

men do but so much as pretend for justice and righteousness, and be of peaceable spirits, and will manifest this, let them be the subjects of the magistrate's encouragement. And if the magistrate, by punishing visible miscarriages, save them by that discipline, God having ordained him for that end, I hope it will evidence love and not hatred, so to punish where there is cause.

Indeed this is that which doth most declare the danger of that spirit. For if these were but notions,— I mean these instances I have given you of dangerous doctrines both in civil things and spiritual; if, I say, they were but notions, they were best let alone. Notions will hurt none but those that have them. But when they come to such practices as telling us, for instance, that liberty and property are not the badges of the kingdom of Christ; when they tell us, not that we are to regulate law, but that law is to be abrogated, indeed subverted; and perhaps wish to bring in the Judaical Law, instead of our known laws settled among us: this is worthy of every magistrate's consideration, especially where every stone is turned to bring in confusion. I think, I say, this will be worthy of the magistrate's consideration.

Whilst these things were in the midst of us; and whilst the nation was rent and torn in spirit and principle from one end to the other, after this sort and manner I have now told you; family against family, husband against wife, parents against children; and nothing in the hearts and minds of men but "Overturn, overturn, overturn!" (a Scripture phrase very much abused, and applied to justify unpeaceable practices by all men of discontented spirits),— the common enemy sleeps not: our adversaries in civil and religious respects did take advantage of these distractions and divisions, and did practise accordingly in the three nations of England, Scotland and Ire-

land. We know very well that emissaries of the Jesuits never came in such swarms as they have done since those things were set on foot. And I tell you that divers gentlemen here can bear witness with me how that they, the Jesuits, have had a Consistory abroad which rules all the affairs of things in England, from an archbishop down to the other dependents upon him. And they had fixed in England,— of which we are able to produce the particular instruments in most of the limits of their cathedrals or pretended dioceses,— an episcopal power with archdeacons, etc., and had persons authorized to exercise and distribute those things, who pervert and deceive the people. And all this, while we were in that sad, and as I said deplorable condition.

And in the meantime all endeavors possible were used to hinder the work of God in Ireland, and the progress of the work of God in Scotland; by continual intelligences and correspondences, both at home and abroad, from hence into Ireland, and from hence into Scotland. Persons were stirred up, from our divisions and discomposure of affairs, to do all they could to ferment the war in both these places. To add yet to our misery, whilst we were in this condition, we were in a foreign war. Deeply engaged in war with the Portuguese; whereby our trade ceased: the evil consequences by that war were manifest and very considerable. And not only this, but we had a war with Holland; consuming our treasure; occasioning a vast burden upon the people. A war that cost this nation full as much as the whole taxes came unto; the navy being a hundred and sixty ships, which cost this nation above 100,000*l.* a month; besides the contingencies, which would make it 120,000*l.* That very one war did engage us to so great a charge. At the same time also we were in a war with France. The advantages that were taken of the discontents

and divisions among ourselves did also ferment that war, and at least hinder us of an honorable peace; every man being confident we could not hold out long. And surely they did not calculate amiss if the Lord had not been exceedingly gracious to us! I say, at the same time we had a war with France. And besides the sufferings in respect to the trade of the nation, it is most evident that the purse of the nation could not have been able much longer to bear it, by reason of the advantages taken by other states to improve their own, and spoil our manufacture of cloth, and hinder the vent thereof; which is the great staple commodity of this nation. Such was our condition: spoiled in our trade, and we at this vast expense; thus dissettled at home, and having these engagements abroad.

Things being so,— and I am persuaded it is not hard to convince every person here they were so,— what a heap of confusions were upon these poor nations! And either things must have been left to sink into the miseries these premises would suppose, or else a remedy must be applied. A remedy hath been applied: that hath been this government; a thing I shall say little unto. The thing is open and visible to be seen and read by all men; and therefore let it speak for itself. Only let me say this,— because I can speak it with comfort and confidence before a Greater than you all: That in the intention of it, as to the appproving of our hearts to God, let men judge as they please, it was calculated with our best wisdom for the interest of the people,— for the interest of the people alone, and for their good, without respect had to any other interest. And if that be not true I shall be bold to say again, Let it speak for itself. Truly I may — I hope, humbly before God, and modestly before you — say somewhat on the behalf of the government. Not that I would discourse of the particular heads of

it, but acquaint you a little with the effects it has had: and this not for ostentation's sake, but to the end I may at this time deal faithfully with you, and acquaint you with the state of things, and what proceedings have been entered into by this government, and what the state of our affairs is. This is the main end of my putting you to this trouble.

The government hath had some things in desire; and it hath done some things actually. It hath desired to reform the laws. I say to reform them: and for that end it hath called together persons — without offence be it spoken — of as great ability and as great interest as are in these nations, to consider how the laws might be made plain and short and less chargeable to the people; how to lessen expense for the good of the nation. And those things are in preparation, and bills prepared, which in due time, I make no question, will be tendered to you. In the meanwhile there hath been care taken to put the administration of the laws into the hands of just men; men of the most known integrity and ability. The Chancery hath been reformed — hath been reformed, I hope, to the satisfaction of all good men: and as for the things, or causes, depending there, which made the burden and work of the honorable persons entrusted in those services too heavy for their ability, it hath referred many of them to those places where Englishmen love to have their rights tried, the courts of law at Westminster.

This government hath, farther, endeavored to put a stop to that heady way (likewise touched of in our sermon this day) of every man making himself a minister and preacher. It hath endeavored to settle a method for the approving and sanctioning of men of piety and ability to discharge that work. And I think I may say it hath committed the business to the trust of persons, both of the Presbyterian and

Independent judgments, of as known ability, piety, and integrity as any, I believe, this nation hath. And I believe also that, in that care they have taken, they have labored to approve themselves to Christ, to the nation and to their own consciences. And indeed I think, if there be anything of quarrel against them,— though I am not here to justify the proceedings of any,— it is that they, in fact, go upon such a character as the Scripture warrants: To put men into that great employment, and to approve men for it, who are men that have " received gifts from him that ascended up on high, and gave gifts " for the work of the ministry and for the edifying of the body of Christ. The government hath also taken care, we hope, for the expulsion of all those who may be judged any way unfit for this work; who are scandalous, and the common scorn and contempt of that function.

One thing more this government hath done: it hath been instrumental to call a free Parliament, which, blessed be God, we see here this day! I say, a free Parliament. And that it may continue so, I hope is in the heart and spirit of every good man in England, save such discontented persons as I have formerly mentioned. It is that which, as I have desired above my life, so I shall desire to keep it above my life.

I did before mention to you the plunges we were in with respect to foreign States; by the war with Portugal, France, the Dutch, the Danes, and the little assurance we had from any of our neighbors round about. I perhaps forgot, but indeed it was a caution upon my mind, and I desire now it may be so understood, that if any good hath been done, it was the Lord, not we, his poor instruments.

I did instance the wars, which did exhaust your treasure, and put you into such a condition that you must have sunk therein if it had continued but a few months longer: this I

can affirm, if strong probability may be a fit ground. And now you have, though it be not the first in time, peace with Swede-land; an honorable peace; through the endeavors of an honorable person here present as the instrument. I say you have an honorable peace with a kingdom which, not many years since, was much a friend to France, and lately perhaps inclinable enough to the Spaniard. And I believe you expect not much good from any of your Catholic neighbors; nor yet that they would be very willing you should have a good understanding with your Protestant friends. Yet, thanks be to God, that peace is concluded; and as I said before, it is an honorable peace.

You have a peace with the Danes,— a State that lay contiguous to that part of this island which hath given us the most trouble. And certainly if your enemies abroad be able to annoy you, it is likely they will take their advantage (where it best lies) to give you trouble from that country. But you have a peace there, and an honorable one. Satisfaction to your merchants' ships; not only to their content, but to their rejoicing. I believe you will easily know it is so,— an honorable peace. You have the Sound open; which used to be obstructed. That which was and is the strength of this nation, the shipping, will now be supplied thence. And whereas you were glad to have anything of that kind at second hand, you have now all manner of commerce there, and at as much freedom as the Dutch themselves, who used to be the carriers and venders of it to us; and at the same rates and tolls; and I think, by that peace, the said rates now fixed upon cannot be raised to you in future.

You have a peace with the Dutch: a peace unto which I shall say little, seeing it is so well known in the benefit and consequences thereof. And I think it was as desirable, and as

acceptable to the spirit of this nation as any one thing that lay before us. And, as I believe nothing so much gratified our enemies as to see us at odds with that Commonwealth; so I persuade myself nothing is of more terror or trouble to them than to see us thus reconciled. Truly as a peace with the Protestant states hath much security in it, so it hath as much of honor and of assurance to the Protestant interest abroad; without which no assistance can be given thereunto. I wish it may be written upon our hearts to be zealous for that interest! For if ever it were like to come under a condition of suffering, it is now. In all the Emperor's patrimonial territories, the endeavor is to drive the Protestant part of the people out as fast as is possible; and they are necessitated to run to Protestant states to seek their bread. And by this conjunction of interests I hope you will be in a more fit capacity to help them. And it begets some reviving of their spirits that you will help them as opportunity shall serve.

You have a peace likewise with the Crown of Portugal; which peace, though it hung long in hand, yet is lately concluded. It is a peace which, your merchants make us believe, is of good concernment to their trade; the rate of insurance to that country having been higher, and so the profit which could bear such rate, than to other places. And one thing hath been obtained in this treaty which never before was since the Inquisition was set up here,— that our people which trade thither have liberty of conscience,— liberty to worship in chapels of their own.

Indeed, peace is, as you were well told to-day, desirable with all men, as far as it may be had with conscience and honor! We are upon a treaty with France. And we may say this, that if God give us honor in the eyes of the nations about us, we have reason to bless him for it, and so to own it. And I

dare say that there is not a nation in Europe but is very willing to ask a good understanding with you.

I am sorry I am thus tedious: but I did judge that it was somewhat necessary to acquaint you with these things. And things being so, I hope you will not be unwilling to hear a little again of the sharp as well as of the sweet! And I should not be faithful to you, nor to the interest of these nations which you and I serve, if I did not let you know all.

As I said before, when this government was undertaken, we were in the midst of those domestic divisions and animosities and scatterings; engaged also with those foreign enemies round about us, at such a vast charge,— 120,000*l.* a month for the very fleet, which sum was the very utmost penny of your assessments. Ay; and then all your treasure was exhausted and spent when this government was undertaken: all accidental ways of bringing in treasure were, to a very inconsiderable sum, consumed,— the forfeited lands sold; the sums on hand spent; rents, fee-farms, delinquents' lands, king's, queen's, bishops', dean-and-chapters' lands, sold. These were spent when this government was undertaken. I think it is my duty to let you know so much. And that is the reason why the taxes do yet lie so heavy upon the people; — of which we have abated 30,000*l.* a month for the next three months. Truly I thought it my duty to let you know, That though God hath dealt thus bountifully with you, yet these are but entrances and doors of hope. Whereby, through the blessing of God, you may enter into rest and peace. But you are not yet entered!

You were told to-day of a people brought out of Egypt toward the land of Canaan; but through unbelief, murmuring, repining, and other temptations and sins wherewith God was provoked, they were fain to come back again, and linger many

years in the Wilderness before they came to the Place of Rest. We are thus far, through the mercy of God. We have cause to take notice of it that we are not brought into misery, not totally wrecked, but have, as I said before, a door of hope open. And I may say this to you: If the Lord's blessing and his presence go along with the management of affairs at this meeting, you will be enabled to put the top-stone to the work and make the nation happy. But this must be by knowing the true state of affairs! You are yet like the people under circumcision, but raw. Your peaces are but newly made. And it is a maxim not to be despised, " Though peace be made, yet it is interest that keeps peace; "— and I hope you will not trust such peace except so far as you see interest upon it. But all settlement grows stronger by mere continuance. And therefore I wish that you may go forward, and not backward; and in brief that you may have the blessing of God upon your endeavors! It is one of the great ends of calling this Parliament that the ship of the Commonwealth may be brought into a safe harbor; which, I assure you, it will not be, without your counsel and advice.

You have great works upon your hands. You have Ireland to look unto. There is not much done to the planting thereof, though some things leading and preparing for it are. It is a great business to settle the government of that nation upon fit terms, such as will bear that work through. You have had laid before you some considerations intimating your peace with several foreign States. But yet you have not made peace with all. And if they should see we do not manage our affairs with that wisdom which becomes us,— truly we may sink under disadvantages, for all that is done. And our enemies will have their eyes open, and be revived, if they see animosities amongst us; which indeed will be their great advantage,

I do therefore persuade you to a sweet, gracious, and holy understanding of one another and of your business, concerning which you had so good counsel this day; which as it rejoiced my heart to hear, so I hope the Lord will imprint it upon your spirits,— wherein you shall have my prayers.

Having said this, and perhaps omitted many other material things through the frailty of my memory, I shall exercise plainness and freeness with you; and say that I have not spoken these things as one who assumes to himself dominion over you; but as one who doth resolve to be a fellow servant with you to the interest of these great affairs and of the people of these nations. I shall trouble you no longer; but desire you to repair to your House, and to exercise your own liberty in the choice of a Speaker, that so you may lose no time in carrying on your work.

LORD DIGBY

Lord George Digby, son of the Earl of Bristol, was a Roman Catholic nobleman who figured in the era of the English civil war, chiefly as a fervent royalist and reactionist. He was born at Madrid, in October, 1612, when his father was English ambassador to the Court of Spain, and afterward was educated at Oxford. Later on, he entered Parliament as member for Dorset, and at the outset of his political career he seemed to take the Parliamentary side against Charles I. and was eager for the impeachment of Sir Thomas Wentworth, afterward Earl of Strafford. When the bill of attainder, condemning the latter to death as a traitor, was passed by a large majority in the House of Commons, Digby however took the minority side, saying that his conscience would not permit him to vote for the bill, though he described Strafford as "that grand apostate to the Commonwealth who must not expect to be pardoned in this world till he be despatched to the other." Presently he joined the King's party, having now a seat in the House of Lords as Baron Digby. In 1642, he was impeached for high treason, but the charge was not sustained. Throughout his life he displayed a restless, inconstant disposition, and, perpetually wavering between the two parties in the State, was consequently of real service to neither. After the Restoration, he frequently spoke in Parliament, and in 1663 brought forward a charge of high treason against Clarendon, the lord chancellor. In early life he had attacked the Roman Catholic faith in his "Letters Concerning Religion," and twenty years afterward had become a Roman Catholic, but in his last recorded speech (March 15, 1673), he spoke in favor of the Test Act, declaring he was "a Catholic of the Church of Rome, not a Catholic of the Court of Rome." He died at Chelsea, near London, March 20, 1677. Digby was a man of much ability and one of the great orators of his time. Besides his speeches and letters, he was the author of "Elvira," a comedy, 1667. Horace Walpole has said of him: "He wrote against popery, and embraced it; he was a zealous opposer of the court, and a sacrifice for it; was conscientiously converted in the midst of his prosecution of Lord Strafford, and was most unconscientiously a persecutor of Lord Clarendon. With great parts he always hurt himself and his friends."

SPEECH ON THE BILL OF ATTAINDER AGAINST THE EARL OF STRAFFORD

[Lord Digby was appointed one of the managers for the impeachment of Strafford. Into this he entered, for a time, with the utmost zeal, but at the moment of taking the final vote on the bill he came forward and abandoned his ground, denouncing the condemnation of Strafford by a bill of attainder as an act of murder. In spite of this eloquent appeal, the bill was carried the same day in the House by a vote of two hundred and four to fifty-nine.]

WE are now upon the point of giving, as much as in us lies, the final sentence unto death or life, on a great minister of state and peer of this kingdom, Thomas, Earl of Strafford, a name of hatred in the present age for his practices, and fit to be made a terror to future ages by his punishment.

I have had the honor to be employed by the House in this great business from the first hour that it was taken into consideration. It was a matter of great trust; and I will say with confidence that I have served the House in it, not only with industry according to my ability, but with most exact faithfulness and justice.

And as I have hitherto discharged my duty to this House and to my country in the progress of this great cause, so I trust I shall do now, in the last period of it, to God and to a good conscience. I do wish the peace of that to myself, and the blessing of Almighty God to me and my posterity, according as my judgment on the life of this man shall be consonant with my heart, and the best of my understanding in all integrity.

I know well that by some things I have said of late, while this bill was in agitation, I have raised some prejudices against me in the cause. Yea, some (I thank them for their plain dealing) have been so free as to tell me that I have suffered much by the backwardness I have shown in the bill of attainder of the Earl of Strafford, against whom I have formerly been so keen, so active.

I beg of you, Mr. Speaker, and the rest, but a suspension of judgment concerning me, till I have opened my heart to you clearly and freely in this business. Truly, sir, I am still the same in my opinion and affections as to the Earl of Strafford. I confidently believe him to be the most dangerous

minister, the most insupportable to free subjects, that can be charactered. I believe his practices in themselves to have been as high and tyrannical as any subject ever ventured on; and the malignity of them greatly aggravated by those rare abilities of his, whereof God hath given him the use, but the devil the application. In a word, I believe him to be still that grand apostate to the Commonwealth who must not expect to be pardoned in this world till he be despatched to the other.

And yet let me tell you, Mr. Speaker, my hand must not be to that despatch. I protest, as my conscience stands informed, I had rather it were off.

Let me unfold to you the mystery, Mr. Speaker: I will not dwell much upon justifying to you my seeming variance at this time from what I was formerly, by putting you in mind of the difference between prosecutors and judges —how misbecoming that fervor would be in a judge which perhaps was commendable in a prosecutor. Judges we are now, and must therefore put on another personage. It is honest and noble to be earnest in order to the discovery of truth; but when that hath been brought so far as it can be to light, our judgment thereupon ought to be calm and cautious. In prosecution upon probable grounds we are accountable only for our industry or remissness; but in judgment we are deeply responsible to Almighty God for its rectitude or obliquity. In cases of life the judge is God's steward of the party's blood and must give a strict account for every drop.

But, at I told you, Mr. Speaker, I will not insist long upon this ground of difference in me now from what I was formerly. The truth of it is, sir, the same ground whereupon I, with the rest of the few to whom you first committed the consideration of my Lord Strafford, brought down our opinion that

it was fit he should be accused of treason: upon the same ground I was engaged with earnestness in his prosecution; and had the same ground remained in that force of belief in me which till very lately it did, I should not have been tender in his condemnation. But truly, sir, to deal plainly with you, that ground of our accusation — that which should be the basis of our judgment of the Earl of Strafford as to treason — is, to my understanding, quite vanished away.

This it was, Mr. Speaker — his advising the King to employ the army in Ireland to reduce England. This I was assured would be proved before I gave my consent to his accusation. I was confirmed in the same belief during the prosecution, and fortified most of all in it, after Sir Henry Vane's preparatory examination, by assurances which that worthy member, Mr. Pym, gave me, that his testimony would be made convincing by some notes of what passed at the Junto [Privy Council] concurrent with it. This I ever understood would be of some other counsellor; but you see now, it proves only to be a copy of the same secretary's notes, discovered and produced in the manner you have heard; and those such disjointed fragments of the venomous part of discourses — no results, no conclusions of councils, which are the only things that secretaries should register, there being no use of the other but to accuse and bring men into danger.

But, sir, this is not that which overthrows the evidence with me concerning the army in Ireland, nor yet that all the rest of the Junto remember nothing of it; but this, sir, which I shall tell you, is that which works with me, under favor, to an utter overthrow of his evidence as touching the army of Ireland. Before, while I was prosecutor and under tie of secrecy, I might not discover [disclose] any weakness of the cause which now, as judge, I must.

Mr. Secretary Vane was examined thrice upon oath at the preparatory committee. The first time he was questioned as to all the interrogatories; and to that part of the seventh which concerns the army in Ireland he said positively these words: "I cannot charge him with that;" but for the rest he desired time to recollect himself, which was granted him. Some days after, he was examined a second time, and then deposed these words concerning the King's being absolved from rules of government, and so forth, very clearly. But being pressed as to that part concerning the Irish army, again he said he could say "nothing to that." Here we thought we had done with him, till divers weeks after, my Lord of Northumberland, and all others of the Junto, denying to have heard anything concerning those words of reducing England by the Irish army, it was thought fit to examine the secretary once more; and then he deposed these words to have been spoken by the Earl of Strafford to his Majesty: "You have an army in Ireland, which you may employ here to reduce (or some word to that sense) this kingdom." Mr. Speaker, these are the circumstances which I confess with my conscience thrust quite out of doors that grand article of our charge concerning his desperate advice to the King of employing the Irish army here.

Let not this, I beseech you, be driven to an aspersion upon Mr. Secretary, as if he should have sworn otherwise than he knew or believed. He is too worthy to do that. Only let this much be inferred from it, that he who twice upon oath, with time of recollection, could not remember anything of such a business, might well, a third time, misremember somewhat; and in this business the difference of one word "here" for "there," or "that" for "this," quite alters the case; the latter also being the more probable since it is confessed on all

hands that the debate then was concerning a war with Scotland. And you may remember that at the bar he once said "employ there." And thus, Mr. Speaker, have I faithfully given you an account what it is that hath blunted the edge of the hatchet, or bill, with me, toward my Lord Strafford.

This was that whereupon I accused him with a free heart; prosecuted him with earnestness; and, had it to my understanding been proved, should have condemned him with innocence; whereas now I cannot satisfy my conscience to do it. I profess I can have no notion of anybody's intent to subvert the laws treasonably but by force; and, this design of force not appearing, all his other wicked practices cannot amount so high with me. I can find a more easy and natural spring from whence to derive all his other crimes than from an intent to bring in tyranny, and make his own posterity, as well as us, slaves; namely, from revenge, from pride, from passion, and from insolence of nature. But had this of the Irish army been proved, it would have diffused a complexion of treason over all. It would have been a withe, indeed, to bind all those other scattered and lesser branches, as it were, into a fagot of treason.

I do not say but the rest of the things charged may represent him a man as worthy to die, and perhaps worthier than many a traitor. I do not say but they may justly direct us to enact that they shall be treason for the future. But God keep me from giving judgment of death on any man, and of ruin to his innocent posterity, upon a law made *a posteriori*. Let the mark be set on the door where the plague is, and then let him that will enter, die.

I know, Mr. Speaker, there is in Parliament a double power of life and death by bill; a judicial power, and a legislative. The measure of the one is what is legally just; of the other

what is prudentially and politically fit for the good and preservation of the whole. But these two, under favor, are not to be confounded in judgment. We must not piece out want of legality with matter of convenience, nor the defailance of prudential fitness with a pretence of legal justice.

To condemn my Lord of Strafford judicially, as for treason, my conscience is not assured that the matter will bear it; and to do it by the legislative power, my reason consultively cannot agree to that, since I am persuaded that neither the Lords nor the King will pass this bill, and, consequently, that our passing it will be a cause of great division and contentions in the State.

Therefore my humble advice is, that, laying aside this bill of attainder, we may think of another, saving only life; such as may secure the state from my Lord of Strafford without endangering it as much by division concerning his punishment as he hath endangered it by his practices.

If this may not be hearkened unto, let me conclude in saying that to you all, which I have thoroughly inculcated upon mine own conscience, on this occasion. Let every man lay his hand upon his own heart, and seriously consider what we are going to do with a breath: either justice or murder — justice on the one side, or murder, heightened and aggravated to its supremest extent, on the other! For, as the casuists say, He who lies with his sister commits incest; but he that marries his sister, sins higher, by applying God's ordinance to his crime; so, doubtless, he that commits murder with the sword of justice heightens that crime to the utmost.

The danger being so great, and the case so doubtful that I see the best lawyers in diametrical opposition concerning it, let every man wipe his heart as he does his eyes when he would judge of a nice and subtle object. The eye, if it be

pre-tinctured with any color, is vitiated in its discerning. Let us take heed of a blood-shotten eye in judgment. Let every man purge his heart clear of all passions. I know this great and wise body politic can have none; but I speak to individuals from the weakness which I find in myself. Away with personal animosities! Away with all flatteries to the people, in being the sharper against him because he is odious to them! Away with all fears, lest by sparing his blood they may be incensed! Away with all such considerations as that it is not fit for a Parliament that one accused by it of treason should escape with life! Let not former vehemence of any against him, nor fear from thence that he cannot be safe while that man lives, be an ingredient in the sentence of any one of us.

Of all these corruptives of judgment, Mr. Speaker, I do, before God, discharge myself to the utmost of my power; and do now, with a clear conscience, wash my hands of this man's blood by this solemn protestation, that my vote goes not to the taking of the Earl of Strafford's life.

SIR HENRY VANE

SIR HENRY (or as he was popularly termed SIR HARRY) VANE, was an English statesman and patriot at the period of the Commonwealth. The son of Sir Henry Vane, Secretary of State to Charles I, he was born at Hadlow, Kent, England, in May, 1612, and was beheaded at London, June 14, 1662. Educated at Westminster School and at Oxford, he afterward proceeded to Paris and Geneva, and under the influence, it is supposed, of John Pym he at Geneva acquired the strong Puritan opinions which showed themselves in after-life. In 1635, he emigrated to Massachusetts, and when but 24 years of age he was elected governor of the colony. This post he held for two years, showing in it striking administrative ability, but owing to the favor he showed Mrs. Anne Hutchinson and those who with her sought religious toleration, he was defeated by John Winthrop, and returned in 1637 to England. Entering the House of Commons he served in both the Short and the Long Parliaments and became prominent as a leader of the Independents and was instrumental in bringing Strafford to his doom. He assisted in securing the adoption of the "Solemn League and Covenant," and in 1643 helped Roger Williams to obtain a charter for Rhode Island. He disapproved of the execution of Charles I, and was opposed to Cromwell in several important matters, a circumstance which caused the Protector to exclaim angrily, on one important occasion, "The Lord deliver me from Sir Harry Vane." Nevertheless he was placed at the head of the army and navy commission in 1653. His pamphlet, "A Healing Question Propounded," in which a new form of government was suggested, resulted in his imprisonment for nine months in Carisbrooke Castle by Cromwell's order. Vane was one of the twenty persons exempted from the general pardon after the Restoration, but in spite of this exemption, after many months' imprisonment, he was tried for high treason and beheaded. He died with the courage and serenity which had marked his life.

IN HIS OWN DEFENCE

I SHALL crave leave to give you this account of myself, who have best known my own mind and intentions throughout, and would not now, to save my life, renounce the principles of that righteous cause which, my conscience tells me, was my duty to be faithful unto.

I do therefore humbly affirm that in the afore-mentioned great changes and revolutions, I was never a first mover, but always a follower, choosing rather to adhere to things than persons, and to do things justifiable by the light and law of nature, as that law was acknowledged part of the law of the land; things that are *in se bona,* and such as, according to the grounds and principles of the common law, as well as

the statutes of this land, would warrant and indemnify me in doing them. For I have observed by precedents of former times, when there have arisen disputes about titles to the crown, between kings *de facto* and kings *de jure*, the people of this realm wanted not directions for their safety, and how to behave themselves within the duty and limits of allegiance to the king and kingdom in such difficult and dangerous seasons.

My Lord Coke is very clear in this point, in his chapter of Treasons, fol. 7. And, if it were otherwise, it were the hardest case that could be for the people of England; for then they would be certainly exposed to punishment from those that are in possession of the supreme power, as traitors, if they do anything against them or do not obey them. And they would be punishable as traitors by him that hath right, and is king *de jure*, in case they do obey the kings *de facto;* and so all the people of England are necessarily involved in treasons, either against the powers *de facto* or *de jure*, and may by the same reason be questioned for it, as well as the prisoner, if the act of indemnity and the king's pardon did not free them from it. The security, then, and safety of all the people of England is by this means made to depend upon a pardon (which might have been granted or denied), and not upon the sure foundations of common law,— an opinion, sure, which (duly weighed and considered) is very strange, to say no more.

For I would gladly know that person in England, of estate and fortune, and of age, that hath not counselled, aided, or abetted, either by his person or estate, and submitted to the laws and government of the powers that then were; and, if so, then, by your judgments upon me, you condemn (in effigies, and by necessary consequence) the whole kingdom.

And if that be the law, and be now known to be so, it is worth consideration whether, if it had been generally known and understood before, it might not have hindered his majesty's restoration.

Besides, although, until this judgment be passed upon me, the people have apprehended themselves as free from the question, and out of danger, by reason of the act of indemnity and general pardon, yet, when it shall appear to them that such their safety is not grounded on the common law, nor upon the law of nature, but that against both these and their actions they are found faulty, and tainted with a moral guilt, and that as principals also (since in treason there are no accessaries), what terrifying reflections must this needs stir up in the mind of every man, that will be apt to believe his turn will come next, at least once in two years, as hath befallen me in my person, who (however I have been misjudged and misunderstood) can truly affirm that, in the whole series of my actions, that which I have had in my eye hath been to preserve the ancient, well-constituted government of England on its own basis and primitive righteous foundations, most learnedly stated by Fortescue in his book made in praise of the English laws! And I did account it the most likely means for the effecting of this to preserve it, at least in its root, whatever changes and alterations it might be exposed unto in its branches, through the blusterous and stormy times that have passed over us.

This is no new doctrine in a kingdom acquainted with political power, as Fortescue shows ours is, describing it to be in effect the common assent of the realm, the will of the people or whole body of the kingdom, represented in Parliament. Nay, though this representation (as hath fallen out) be restrained for a season to the Commons house, in their single

acting, into which (as we have seen), when by the inordinate fire of the times two of the three estates have for a season been melted down, they did but retire into their root, and were not thereby in their right destroyed, but rather preserved, though as to their exercise laid for a while asleep, till the season came of their revival and restoration.

And, whatever were the intents and designs of others who are to give an account of their own actions, it is sufficient for me that at a time critical and decisive, though to my own hazard and ill-usage, I did declare my refusal of the Oath of Abjuration, which was intended to be taken by all the members of Parliament, in reference to kingly government, and the line of his now majesty in particular. This I not only positively refused to take, but was an occasion of the second thoughts which the Parliament reassumed thereof, till in a manner they came wholly at last to decline it,— a proof undeniable of the remoteness of any intentions or designs of mine as to the endeavoring any alteration or change in the government, and was that which gave such jealousy to many in the House that they were willing to take the first occasion to show their dislike of me, and to discharge me from sitting among them.

But to return to what I have before affirmed, as to my being no leading or first actor in any change: it is very apparent by my deportment at the time when that great violation of privileges happened to the Parliament, so as by force of arms several members thereof were debarred coming into the House and keeping their seats there. This made me forbear to come to the Parliament for the space of ten weeks,— to wit, from the 3d of December, 1648, till toward the middle of February following,— or to meddle in any public transactions; and during that time the matter most obvious to excep-

tion, in way of alteration of the government, did happen. I can therefore truly say that, as I had neither consent nor vote at first in the resolutions of the Houses concerning the Non-Addresses to his late majesty, so neither had I in the least any consent in or approbation to his death. But, on the contrary, when required by the Parliament to take an oath, to give my approbation *ex post facto* to what was done, I utterly refused, and would not accept of sitting in the Council of State upon those terms, but occasioned a new oath to be drawn, wherein that was omitted. Hereupon many of the Council of State sat, that would take the other.

In like manner the resolutions and votes for changing the government into a Commonwealth, or Free State, were passed some weeks before my return to Parliament; yet afterward, so far as I judged the same consonant to the principles and grounds declared in the laws of England for upholding that political power which hath given the rise and introduction in this nation to monarchy itself, by the account of ancient writers, I conceived it my duty, as the state of things did then appear to me, notwithstanding the said alteration made, to keep my station in the Parliament, and to perform my allegiance therein to king and kingdom, under the powers then regnant (upon my principles before declared), yielding obedience to their authority and commands. And having received trust in reference to the safety and preservation of the kingdom, in those times of imminent danger, both within and without, I did conscientiously hold myself obliged to be true and faithful therein. This I did upon a public account, not daring to quit my station in Parliament by virtue of my first writ. Nor was it for any private or gainful ends to profit myself or enrich my relations. This may appear as well by the great debt I have contracted as by the destitute

condition my many children are in, as to any provision made for them. And I do publicly challenge all persons whatsoever that can give any information of any bribes or covert ways used by me during the whole time of my public acting. Therefore I hope it will be evident to the consciences of the jury that what I have done hath been upon principles of integrity, honor, justice, reason, and conscience, and not, as is suggested in the indictment, by "instigation of the devil or want of the fear of God."

A second great change that happened upon the constitutions of the Parliament, and in them of the very kingdom itself, and the laws thereof (to the plucking up the liberties of it by the very roots, and the introducing of an arbitrary regal power, under the name of Protector, by force and the law of the sword), was the usurpation of Cromwell, which I opposed from the beginning to the end, to that degree of suffering and with that constancy that well near had cost me not only the loss of my estate, but of my very life, if he might have had his will, which a higher than he hindered; yet I did remain a prisoner, under great hardships, four months in an island, by his orders.

Hereby that which I have asserted is most undeniably evident, as to the true grounds and ends of my actions all along, that were against usurpation on the one hand or such extraordinary actings on the other as I doubted the laws might not warrant or indemnify, unless I were enforced thereunto by an overruling and inevitable necessity.

The third considerable change was the total disappointing and removing of the said usurpation, and the returning again of the members of Parliament to the exercise of their primitive and original trust, for the good and safety of the kingdom, so far as the state of the times would then permit them,

being so much, as they were, under the power of an army that for so long a time had influenced the government. Toward the recovery, therefore, of things again into their own channel, and upon the legal root of the people's liberties,— to wit, their common consent in Parliament, given by their own deputies and trustees,— I held it my duty to be again acting in public affairs in the capacity of a member of the said Parliament, then re-entered upon the actual exercise of their former power, or at least struggling for it. In this season I had the opportunity of declaring my true intentions as to the government, upon occasion of refusing the Oath of Abjuration before mentioned.

And whereas I am charged with keeping out his majesty that now is from exercising his regal power and royal authority in this his kingdom, through the ill will borne me by that part of the Parliament then sitting, I was discharged from being a member thereof about January 9, 1660, and by many of them was charged, or at least strongly suspected, to be a royalist. Yea, I was not only discharged from my attendance in Parliament, but confined as a prisoner at my own house, some time before there was any visible power in the nation that thought it seasonable to own the king's interest. And I hope my sitting still will not be imputed as a failure of duty, in the condition of a prisoner, and those circumstances I was then in. This I cay say, that from the time I saw his majesty's Declarations from Breda, declaring his intentions and resolutions as to his return, to take upon him the actual exercise of his regal office in England, and to indemnify all those who had been actors in the late differences and wars (as in the said Declaration doth appear), I resolved not to avoid any public question (if called thereto), as relying on mine own innocency, and his majesty's declared favor, as

before said. And for the future I determined to demean myself with that inoffensiveness and agreeableness to my duty as to give no just matter of new provocation to his majesty in his government. All this, for my part, hath been punctually observed, whatever my sufferings have been. Nor am I willing in the least to harbor any discouraging thoughts in my mind as to his majesty's generosity and favor toward me, who have been faithful to the trust I was engaged in, without any malicious intentions against his majesty, his crown, or dignity, as before hath been showed; and I am desirous for the future to walk peaceably and blamelessly.

Whatever, therefore, my personal sufferings have been since his majesty's restoration, I rather impute them to the false reports and calumnies of mine enemies, and misjudgers of my actions, than reckon them as anything that hath proceeded from his majesty's proper inclination, whose favor and clemency I have had just reason, with all humility, to acknowledge.

First, with regard to his majesty's speech, made the 27th of July, 1660, in the House of Peers, wherein his majesty expressly declared it to be no intention of his that a person under my circumstances should be excepted out of the act of indemnity, either for life or estate.

And, secondly, however it was the Parliament's pleasure (myself unheard, though then in the Tower, and ready to have been brought before them) to except me out of the common indemnity, and subject me to question for my actions, yet they themselves of their own accord (admitting the possibility that in such questioning of me I might be attainted) made it their humble desire to his majesty that in such case execution, as to my life, might be remitted. Upon this his majesty readily gave his grant and assent. And I do firmly

believe, if the Houses had pleased to give me the opportunity and leave of being heard, they would never have denied me the indemnity granted to the rest of the nation.

That which remains of further charge yet to me is the business of a regiment, an employment which I can in truth affirm mine own inclinations, nature, and breeding little fitted me for, and which was intended only as honorary and titular, with relation to volunteers, who, by their application to the Council of State, in a time of great commotions did propound their own officers, and (without any seeking of mine, or not considering any farther of it than as the use of my name), did, among others, nominate me for a colonel, which the Council of State approved, granting commissions to myself and all other officers relating thereto; and the Parliament confirmed my said commission, upon report thereof made to them.

This will appear by several witnesses I have to produce in this matter, that will be able to affirm how little I took upon me, or at all, to give any orders, or make use of such my commission, any otherwise than in name only.

It is true, indeed, that at a certain time, when I was summoned to appear at the Committee of the Militia, in Southwark, whereof I was a member, that which was called my own company of foot, from the respect which they and their officers pretended to me, were desirous to be in a posture fit for me to see them; and, as I passed by, I took the opportunity, at their desire, to show myself to them, and only, as taking notice of their respect, in some few words expressing the reason I had to receive it in good part, I told them I would no longer detain them from their other occasions. After I was gone from them, I appointed my captain-lieutenant to give them from me something to drink, as might be fitting on

such an occasion, which, to my best remembrance, was 5*l.*; and he laid it out of his own money.

More than this, as I remember, was not done by me, so much as to the seeing any more the companies of that regiment gathered together or giving orders to them, which I publicly and avowedly declined, persuading the officers to lay down their charges in mine own example so soon as I discerned the intentions of the sitting down of the Committee of Safety, and the exorbitant power committed to them to exercise, and the way of proceedings by the army, in interesting themselves in the civil government of the nation, which I utterly disliked.

And although I forbore not to keep my station, in reference to the Council of State, while they sat, or as a Commissioner of the Admiralty, during the time by them appointed to act by parliamentary authority, and so had occasion to be daily conversant with the members of the Committee of Safety (whereof myself, with others that would not accept, were named), yet I perfectly kept myself disinterested from all those actings of the army, as to any consent or approbation of mine (however, in many things, by way of discourse, I did not decline converse with them), holding it my duty to penetrate as far as I could into their true intentions and actions, but resolving within myself to hold true to my parliamentary trust in all things wherein the Parliament appeared to me to act for the safety and good of the kingdom. However, I was misinterpreted, and judged by them as one that rather favored some of the army and their power.

Upon the whole matter there is not any precedent that ever both or either of the Houses of Parliament did commit treason. For though privilege of Parliament does not so hold in treason but that particular members may be punished for

it, yet it is unprecedented that both or either Houses of Parliament, as a collective body, ever did or could commit treason.

All the acts done in Parliaments have been reversed indeed, and repealed, as what was done 11 Rich. II was repealed 21 Rich. II, and what was done 21 Rich. II was repealed 1 Hen. IV, 3, as appears by the printed statutes. Yet I do not find that both or either House of Parliament were declared traitors for what they did in those Parliaments, or that any which acted under them suffered for the same in any inferior courts. And surely the reason is obvious. For they had a co-ordinacy in the supreme or legislative power for the making, altering, and repealing laws. And, if so, "*par in parem non habet imperium.*" And, by authorities out of Bracton, Fleta, and others, it may appear what superiors the king himself hath (who yet hath no peer in his kingdom, "*nisi curiam baronum*"), God, Law, and Parliament.

And, if either or both Houses cannot commit treason, then those that act by their authority cannot. For "*Plus peccat author quam actor,*"—"The author offends more than the actor." If those that command do not nor can commit treason, how can those that act by their authority be guilty of it?

Further, I must crave leave to assert, by reason of what I see opened upon the evidence, that what is done in Parliament, or by their authority, ought not to be questioned in any other court. For every offence committed in any court must be punished in the same, or in some higher and not any inferior court. Now, the court of Parliament hath no superior court, as is said in Coke's "Jurisdiction of Courts." And the reason there given that judges ought not to give any opinion in a matter of Parliament is because it is not to be decided by the common laws, but "*secundum legem et consuetudinem*

Parliamenti." This the judges in divers Parliaments have confessed. And that reason is not to be waived, which the Lord Coke gives, that a man can make no defence; for what is said and acted there is done in council, and none ought to reveal the secrets of the House: every member hath a judicial voice, and can be no witness.

JEREMY TAYLOR

JEREMY TAYLOR, a great English divine and preacher, was a native of Cambridge and contemporary at the University with John Milton. He was baptized Aug. 15, 1613, and educated at Caius College, Cambridge, afterward becoming a Fellow of All Souls', Oxford, and, taking orders, was, through Archbishop Laud's instrumentality, made chaplain to Charles I, and appointed to the living of Uppingham, in Rutlandshire. On the sequestration of his living at Uppingham, in 1642, he joined the King at Oxford, though his attachment to the royalist cause brought him trouble and at times imprisonment. For several years he lived at Golden Grove, in Caermarthenshire, as chaplain of the Earl of Carbury, and this was the period of his greatest literary activity. After the Restoration he was made bishop of the Irish diocese of Down and Connor in 1661, and on August 13, 1667, he died at Lisburn, Ireland. In his youth he was strikingly handsome, being above the middle height and with fresh color in his cheeks, and his voice is said to have been extremely musical. His literary genius appears at its best in his sermons. He possessed a clear, pleasing rather than forceful style, and a very lively play of fancy. His works have kept their popularity to the present day, and his "Holy Living" and "Holy Dying," the most famous of his books, still retain their high position as devotional manuals, while his sermons retain their popularity.

SERMON: CHRIST'S ADVENT TO JUDGMENT

"For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 Cor. v, 10.

IF WE consider the person of the Judge, we first perceive that he is interested in the injury of the crimes he is to sentence: "They shall look on him whom they have pierced." It was for thy sins that the Judge did suffer such unspeakable pains as were enough to reconcile all the world to God; the sum and spirit of which pains could not be better understood than by the consequence of his own words, "My God, my God, why hast thou forsaken me?" meaning that he felt such horrible, pure, unmingled sorrows that,

although his human nature was personally united to the Godhead, yet at that instant he felt no comfortable emanations by sensible perception from the Divinity, but he was so drenched in sorrow that the Godhead seemed to have forsaken him.

Beyond this nothing can be added: but then, that thou hast for thine own particular made all this in vain and ineffective, that Christ thy Lord and Judge should be tormented for nothing, that thou wouldst not accept felicity and pardon when he purchased them at so dear a price, must needs be an infinite condemnation to such persons. How shalt thou look upon him that fainted and died for love of thee, and thou didst scorn his miraculous mercies? How shall we dare to behold that holy face that brought salvation to us, and we turned away and fell in love with death, and kissed deformity and sins? and yet in the beholding that face consists much of the glories of eternity.

All the pains and passions, the sorrows and the groans, the humility and poverty, the labors and the watchings, the prayers and the sermons, the miracles and the prophecies, the whip and the nails, the death and the burial, the shame and the smart, the cross and the grave of Jesus shall be laid upon thy score if thou hast refused the mercies and design of all their holy ends and purposes. And if we remember what a calamity that was which broke the Jewish nation in pieces, when Christ came to judge them for their murdering him who was their King and the Prince of Life, and consider that this was but a dark image of the terrors of the day of judgment, we may then apprehend that there is some strange, unspeakable evil that attends them that are guilty of this death, and of so much evil to their Lord.

Now it is certain if thou wilt not be saved by his death, you

are guilty of his death; if thou wilt not suffer him to save thee, thou are guilty of destroying him; and then let it be considered what is to be expected from that Judge before whom you stand as his murderer and betrayer. But this is but half of this consideration.

Christ may be crucified again, and upon a new account put to an open shame. For after that Christ had done all this by the direct actions of his priestly office, of sacrificing himself for us, he hath also done very many things for us which are also the fruits of his first love and prosecutions of our redemption. I will not instance in the strange arts of mercy that our Lord uses to bring us to live holy lives; but I consider that things are so ordered, and so great a value set upon our souls since they are the images of God, and redeemed by the blood of the Holy Lamb, that the salvation of our souls is reckoned as a part of Christ's reward, a part of the glorification of his humanity.

Every sinner that repents causes joy to Christ, and the joy is so great that it runs over and wets the fair brows and beauteous locks of cherubims and seraphims, and all of the angels have a part of that banquet; then it is that our blessed Lord feels the fruits of his holy death, the acceptation of his holy sacrifice, the graciousness of his person, the return of his prayers. For all that Christ did or suffered, and all that he now does as a priest in heaven, is to glorify his father by bringing souls to God. For this it was that he was born and died, that he descended from heaven to earth, from life to death, from the cross to the grave; this was the purpose of his resurrection and ascension, of the end and design of all the miracles and graces of God manifested to all the world by him; and now what man is so vile, such a malicious fool, that will refuse to bring joy to his Lord by doing himself

the greatest good in the world? They who refuse to do this are said to crucify the Lord of Life again, and put him to an open shame: that is, they, as much as in them lies, bring Christ from his glorious joys to the labors of his life and the shame of his death; they advance his enemies and refuse to advance the kingdom of their Lord; they put themselves in that state in which they were when Christ came to die for them; and now that he is in a state that he may rejoice over them (for he hath done all his share toward it), every wicked man takes his head from the blessing, and rather chooses that the devil should rejoice in his destruction than that his Lord should triumph in his felicity. And now, upon the supposition of these premises, we may imagine that it will be an infinite amazement to meet that Lord to be our judge whose person we have murdered, whose honor we have disparaged, whose purposes we have destroyed, whose joys we have lessened, whose passion we have made ineffectual, and whose love we have trampled under our profane and impious feet.

But there is yet a third part of this consideration. As it will be inquired at the day of judgment concerning the dishonors to the person of Christ, so also concerning the profession and institution of Christ, and concerning his poor members; for by these also we make sad reflections upon our Lord. Every man that lives wickedly disgraces the religion and institution of Jesus; he discourages strangers from entering into it; he weakens the hands of them that are in already; and makes that the adversaries speak reproachfully of the name of Christ; but although it is certain our Lord and Judge will deeply resent all these things, yet there is one thing which he takes more tenderly, and that is, the uncharitableness of men toward his poor.

It shall then be upbraided to them by the Judge, that him-

self was hungry and they refused to give meat to him that gave them his body and heart-blood to feed them and quench their thirst, that they denied a robe to cover his nakedness, and yet he would have clothed their souls with the robe of his righteousness, lest their souls should be found naked on the day of the Lord's visitation; and all this unkindness is nothing but that evil men were uncharitable to their brethren; they would not feed the hungry, nor give drink to the thirsty, nor clothe the naked, nor relieve their brothers' needs, nor forgive their follies, nor cover their shame, nor turn their eyes from delighting in their affronts and evil accidents; this is it which our Lord will take so tenderly that his brethren for whom he died, who sucked the paps of his mother, that fed on his body and are nourished with his blood, whom he hath lodged in his heart and entertains in his bosom, the partners of his spirit and co-heirs of his inheritance, that these should be denied relief and suffered to go away ashamed and unpitied; this our blessed Lord will take so ill, that all those who are guilty of this unkindness have no reason to expect the favor of the Court.

To this if we add the almightiness of the Judge, his infinite wisdom and knowledge of all causes, and all persons, and all circumstances; that he is infinitely just, inflexibly angry, and impartial in his sentence,— there can be nothing added either to the greatness or the requisites of a terrible and an almighty Judge. For who can resist him who is almighty? Who can evade his scrutiny that knows all things? Who can hope for pity of him that is inflexible? Who can think to be exempted when the Judge is righteous and impartial? But in all these annexes of the great Judge, that which I shall now remark is that indeed which hath terror in it, and that is, the severity of the Lord. For then is the day of vengeance

and recompenses, and no mercy at all shall be showed but to them that are the sons of mercy; for the other, their portion is such as can be expected from these premises. . . .

The Judge shall appear clothed with wisdom, and power, and justice, and knowledge, and an impartial spirit, making no separations by the proportions of this world, but by the measures of God; not giving sentence by the principles of our folly and evil customs, but by the severity of his own laws and measures of the Spirit. "God does not judge as man judges."

RICHARD RUMBOLD

RICHARD RUMBOLD, an English soldier, a malster by trade, and connected with the famous Rye-House Plot, the Whig conspiracy to kill Charles II, and also with the Argyle rising in Scotland, which brought Argyle, and Rumford with him, to the scaffold. The latter was born about the year 1622, and entering the Parliamentary army at the age of eighteen was one of Cromwell's own regiment who guarded the scaffold at Whitehall at the execution of Charles I; he also fought well under Cromwell at Dunbar and Worcester, in 1650–51. Rumbold is said to have been a man of courageous heart and of clear understanding, though corrupted and led astray by the fanaticism of party. After the Restoration, Rumbold, who owned a farmhouse called the Rye, in Hertfordshire, seems to have been a party to attempt the assassination of Charles II and his brother the Duke of York. The attempt failed, though Russell and Sidney came to the block, while Rumbold escaped, only to take part in Scotland in Argyle's insurrection in May, 1685, which brought Rumbold into the custody of the Scottish authorities, who put him and his leader Argyle to death, at Edinburgh, June 26, 1685. In a speech before his execution, Rumbold declared his innocence of any treasonable intent against the King; from this speech the following memorable sentences are taken.

SPEECH FROM THE SCAFFOLD

DELIVERED AT THE MARKET CROSS AT EDINBURGH, JUNE 26, 1685

GENTLEMEN AND BRETHREN,—It is for all men that come unto the world once to die, and after death to judgment; and since death is a debt that all of us must pay, it is but a matter of small moment what way it be done; and seeing the Lord is pleased in this manner to take me to himself, I confess, something hard to flesh and blood, yet, blessed be his name, who hath made me not only willing but thankful for his honoring me to lay down the life he gave, for his name; in which, were every hair in this head and beard of mine a life, I should joyfully sacrifice them for it, as I do this. And, Providence having brought me hither,

I think it most necessary to clear myself of some aspersions laid on my name; and first, that I should have had so horrid an intention of destroying the king and his brother.

[Here he repeated what he had said before to the justices on this subject.]

It was also laid to my charge that I was anti-monarchical. It was ever my thought that kingly government was the best of all, justly executed: I mean, such as by our ancient laws; that is, a king, and a legal, free-chosen Parliament, the king having, as I conceive, power enough to make him great; the people also as much property as to make them happy; they being, as it were, contracted to one another. And who will deny me that this was not the just constituted government of our nation? How absurd is it, then, for men of sense to maintain that though the one party of this contract breaketh all conditions, the other should be obliged to perform their part? No; this error is contrary to the law of God, the law of nations, and the law of reason. But as pride hath been the bait the devil hath catched most by ever since the creation, so it continues to this day with us. Pride caused our first parents to fall from the blessed estate wherein they were created; they aiming to be higher and wiser than God allowed, which brought an everlasting curse on them and their posterity. It was pride caused God to drown the old world. And it was Nimrod's pride in building Babel that caused that heavy curse of division of tongues to be spread among us, as it is at this day one of the greatest afflictions the Church of God groaneth under, that there should be so many divisions during their pilgrimage here; but this is their comfort that the day draweth near where, as there is but one shepherd, there shall be but one sheepfold. It was therefore in the defence of this

party, in their just rights and liberties, against popery and slavery ——

[At these words they beat the drums: at which he said they need not trouble themselves, for he should say no more of his mind on that subject, since they were so disingenuous as to interrupt a dying man; only to assure the people that he adhered to the true Protestant religion, detesting the erroneous opinions of many that called themselves so, and continued:]

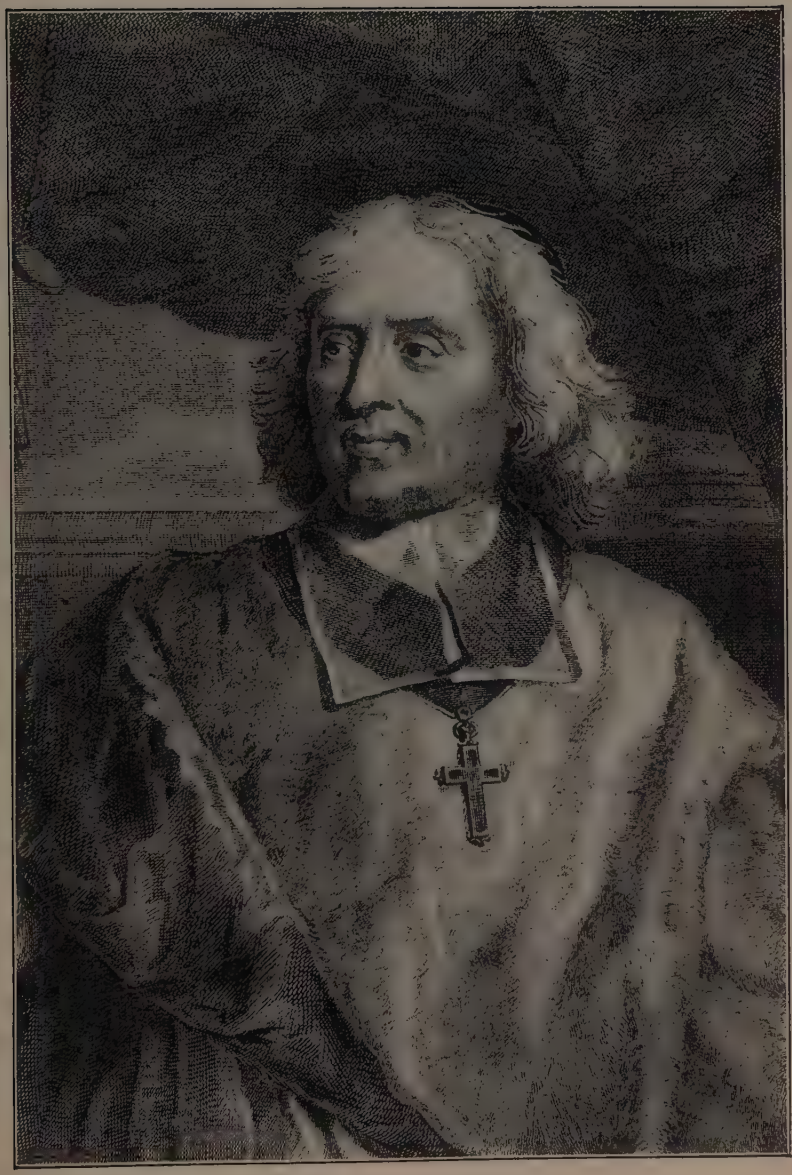
—— and I die this day in the defence of the ancient laws and liberties of these nations. And though God, for reasons best known to himself, hath not seen fit to honor us as to make us the instruments for the deliverance of his people; yet, as I have lived, so I die in the faith, that he will speedily arise for the deliverance of his Church and people. And I desire of all you to prepare for this with speed. I may say, This is a deluded generation, vailed with ignorance, that though popery and slavery be riding in upon them, do not perceive it; though I am sure there was no man born marked of God above another; for none comes into the world with a saddle on his back, neither any booted and spurred to ride him; not but that I am well satisfied that God hath wisely ordered different stations for men in the world, as I have already said: kings having as much power as to make them great, and the people as much property as to make them happy. And to conclude, I shall only add my wishes for the salvation of all men, who were created for that end.

BISHOP BOSSUET

JACQUES BÉNIGNE BOSSUET, bishop of Meaux, and a great French pulpit orator and theologian, was born at Dijon, France, Sept. 27, 1627, and died at Paris, April 12, 1704. Receiving his early education at Dijon, at the College of Jesuits, and completing his studies at the College of Navarre, Paris, he proceeded to Metz, where he became a licentiate and later a doctor in theology, and was ordained to the priesthood. The great aim of his life was now the conversion of Protestants back to the Catholic faith, and actuated by this motive he undertook an ecclesiastical mission to Lorraine, but in 1657, becoming celebrated for his sermons, he was called to Paris, where he preached for three years in the convent of St. Thomas Aquinas. The fame of his preaching brought him to the notice of the King, Louis XIV, who made him preceptor to the Dauphin and nominated him to the bishopric of Meaux. He had special gifts in the composition and delivery of funeral orations, those on the deaths of the Queen Dowager of England, widow of Charles I, and of Henrietta, daughter of Charles I, who had married the Duc d'Orleans (brother of Louis XIV) being specially notable. They were characterized by an eloquence almost sublime. In the survey and grasp of his subject, as well as in his religious enthusiasm, Bossuet was remarkable, while he was also remarkable for his abounding and beautiful metaphors. On his acceptance of the bishopric of Meaux, Bossuet's career was devoted to his writings in defense of the Catholic faith, and to controversy with men such as Fénelon—an unfortunate incident in Bossuet's life. He died at the age of seventy-seven. In his eulogy, part of which is here reproduced, on the Prince of Condé, one of the greatest captains of the 17th century, Bossuet is deemed to have composed his masterpiece, and to have reached the height of sublimity.

FUNERAL ORATION ON THE PRINCE DE CONDÉ

IN BEGINNING this address, in which I purpose to celebrate the immortal glory of Louis de Bourbon, Prince de Condé, I feel myself overweighted both by the grandeur of the subject and, to be frank, by the fruitlessness of the effort. What part of the inhabited world has



BOSSUET

not heard of the victories of the Prince de Condé and the wonders of his life? They are recounted everywhere; the Frenchman who boasts of them in the presence of the foreigner tells him nothing which the latter does not know; and in no matter how exalted a strain I might sound his praises, I should still feel that in your hearts you were convinced that I deserved the reproach of falling far short of doing him justice. An orator, feeble as he is, cannot do anything for the perpetuation of the glory of extraordinary souls. Le Sage was right when he said that "their deeds alone can praise them"; no other praise is of any effect where great names are concerned; and it needs but the simple story of his deeds faithfully recorded to sustain the glory of the Prince de Condé. But, while awaiting the appearance of the history which is to tell the story of his life to coming ages, it is necessary to satisfy as best we may the public recognition of his merit and bow to the order of the greatest of all sovereigns. What does not the kingdom owe to a prince who has honored the house of France, the French name, his century, and, so to speak, all mankind? Louis the Great himself shares these sentiments; after having mourned this great man, and by his tears, shed in the presence of his entire court, rather than by words, uttered the most glorious eulogy he could receive, he assembled together in this celebrated temple all that is most august in his realm, in order that the last rites to the memory of this prince might there be celebrated; and he wishes that my feeble voice should animate all this funeral equipage. Let us try, then, to forget our grief. Here an object greater and worthier of this pulpit presents itself to my mind: it is God who makes warriors and conquerors. "It is thou," said David unto Him, "who hast trained my

hand to battle, and my fingers to hold the sword." If He inspires courage, no less is He the bestower of other great qualities, both of heart and of mind. His mighty hand is the source of everything; it is He who sends from heaven generous sentiments, wise counsels and every worthy thought. But He wishes us to know how to distinguish between the gifts He abandons to His enemies and those He reserves for His servants. What distinguishes His friends from all others is piety. Until this gift of Heaven has been received, all others not only are as naught, but even bring ruin on those who are endowed with them; without this inestimable gift of piety what would the Prince de Condé have been, even with his great heart and great genius? No, my brethren, if piety had not, as it were, consecrated his other virtues, these princes would have found no consolation for their grief, nor this pontiff any confidence in his prayers, nor would I myself utter with conviction the praises which I owe so great a man. Let us, by this example, then, set human glory at naught; let us destroy the idol of the ambitious, that it might fall to pieces before this altar. Let us to-day join together (for with a subject so noble we may do it) all the finest qualities of a superior nature; and, for the glory of truth, let us demonstrate, in a prince admired of the universe, that what makes heroes, that what carries to the highest pitch worldly glory, worth, magnanimity, natural goodness—all attributes of the heart; vivacity, penetration, grandeur and sublimity of genius—attributes of the mind; would be but an illusion were piety not a part of them—in a word, that piety is the essence of the man. It is this, gentlemen, which you will see in the forever memorable life of the most high and mighty Prince Louis de Bourbon, Prince de Condé, first prince of the blood.

God has revealed to us that He alone creates conquerors, and that He makes them serve his designs. What other created a Cyrus if it is not God who named him two hundred years before his birth in the Prophecies of Isaiah? "Thou art as yet unborn," He said unto him, "but I see thee, and I name thee by thy name; thou shalt be called Cyrus. I will walk before thee in battle; at thy approach I will put kings to flight; I will break down doors of brass. It is I that stretch out the heavens, that support the earth, that name that which is not as that which is," that is to say, it is I that create everythng and I that see, from eternity, all that I create. What other could fashion an Alexander, if it is not this same God who caused the unquenchable ardor of Daniel, his prophet, to see from so great a distance and by means of foreshadowings so vivid. "Do you see him," he says, "this conqueror; with what rapidity he rises from the west by bounds, as it were, and touches not the earth?" In the boldness of his leaps, and the lightness of his tread like unto some powerful and frisking beast, he advances by quick and impetuous bounds, and nor mountain nor precipice arrests his progress. Already has the king of Persia fallen into his hands. "At his sight he was exasperated; efferatus est in eum," says the prophet; "he strikes him down, he tramples him under foot; none can save him from his blows nor cheat him of his prey." But to hear these words of Daniel, whom would you suppose you perceived, gentlemen, under that figure of speech —Alexander or the Prince de Conde? God gave him that dauntless valor that France might enjoy safety during the minority of a king but four years old. Let him grow up, this king, cherished of Heaven, and all will yield to his exploits; rising above his own followers, as well as his

enemies, he will know how sometimes to make use of, and at others to dispense with, his most illustrious captains, and alone, under the hand of God, who will be his constant aid, he will be seen to be the stanch rampart of his dominions. But God chose the Duc d'Enghien to defend him in his infancy. So, toward the first days of his reign, at the age of twenty-two years, the duke conceived a plan in the armor of which the seasoned veterans could find no vulnerable point; but the victory justified his course at Rocroi. The opposing force, it is true, is stronger; it is composed of those old Walloon, Italian and Spanish regiments that, up to that time, could not be broken; but at what valuation should be placed the courage inspired in our troops by the pressing necessities of the state, by past successes, and by a young prince of the blood in whose eyes could be read victory? Don Francisco de Mellos awaits the onset with a firm foot; and, without being able to retreat, the two generals and the two armies seemed to have wished to imprison themselves in the woods and the marshes in order to decide the issue of combat like two champions in the lists. Then what a sight is presented to the eye! The young prince appears another man; touched by an object so worthy, his great soul displays all its sublimity; his courage waxes with the dangers it has to encounter and his penetration becomes keener as his ardor increases. That night, which had to be spent in the presence of the enemy, like the vigilant commander that he was, he was the last to retire. But never were his slumbers more peaceful. On the eve of so momentous a day, when the first battle is to be fought, his mind is entirely tranquil, so thoroughly is he in his element; and it is well known that, on the morrow, at the hour he had indicated, it was neces-

sary to awaken this second Alexander from a deep slumber. Do you see him as he rushes on to victory or death? No sooner had he inspired the ranks with the ardor with which his soul was animated than he was seen almost at the same time to press the right wing of the enemy, support our own shaken by the shock of the charge, rally the disheartened and almost vanquished French forces, put to flight the victorious Spaniards, carrying dismay everywhere, and terrifying by his lightning glances those who escape his blows. There still remained that dreaded infantry of the Spanish army, whose great battalions in close line of battle like so many towers, but towers which knew how to repair their breaches, were unshaken by the onset, and, though the rest of the army was put to rout, maintained a steady fire. Thrice the young conqueror attempted to break the ranks of these intrepid warriors, thrice was he repulsed by the valorous Comte de Fontaines, who was borne to the scene of combat in his invalid's chair, by reason of his bodily infirmities, thus demonstrating that the warrior's soul has the ascendant over the body it animates. But at last was he forced to yield. In vain does Beck, with a body of fresh cavalry, hasten his march through the woods in order to attack our exhausted soldiers; the prince has forestalled him; the defeated battalions are asking quarter. But victory for the Duc d'Enghien was destined to be more terrible than the combat. While, with an air of confidence, he advances to receive the surrender of these brave fellows, they, on their part, still on their guard, are in dread of being surprised by a fresh attack. The frightful havoc wrought by the discharge of their musketry infuriates our troops. Carnage is now rampant; the bloodshed intoxicates the soldiers to a high degree. But the prince, who

could not bear to see these lions slaughtered like so many lambs, calmed their overwrought feelings and enhanced the pleasure of victory by that of pardoning the vanquished. What, then, was the astonishment of these veteran troops and their brave officers when they perceived that their only salvation was to give themselves up to their conqueror! With what wonder did they regard the young prince, whose victory had rendered still more impressive his customary proud bearing, to which, however, his clemency had imparted a new grace. How willingly would he have saved the life of the brave Comte de Fontaines, but unhappily he lay stretched upon the field of battle among the thousands of dead bodies, those whose loss is still kept by Spain. Spain knew not that the prince who caused her the loss of so many of her old regiments on the day of Rocroi was to finish the rest on the plains of Lens. Thus the first victory was the guarantee of many others. The prince bent his knee and on the field of battle rendered to the Lord of Hosts the glory He had sent him. There was celebrated the deliverance of Rocroi, and thanksgivings were uttered that the threats of a once dreaded enemy had resulted in his own shameful defeat; that the regency was strengthened, France calmed, and a reign which was to be so illustrious begun by an augury so auspicious. The army led in thanksgiving; all France followed; the first venture of the Duc d'Enghien was lauded to the skies. Praise sufficient to render others forever illustrious; but for him it was but the first stage in his career!

As a result of this first campaign, and after the capture of Thionville, a prize worthy of the victory gained at Rocroi, he was regarded as an adversary equally to be feared in sieges and in battles. But there is one trait

in the character of the victorious young prince no less admirable than that which was brought out by victory. The court, which at his arrival was prepared to welcome him with the plaudits he deserved, was surprised at the manner in which he received them. The queen-regent assured him that the king was well pleased with his services. This from the lips of his sovereign was a fitting recompense for his labors. If others dared to praise him, however, he treated their eulogies as insults, and, impatient of flattery, he was in dread even of its semblance. Such was the delicacy, or rather the solidity of character, of this prince. Moreover his maxim was (listen; for it is a maxim which makes great men), that, in the performance of great deeds, one's sole thought should be to perform them well, and leave glory to follow in the train of virtue. It is this which he has endeavored to instil into others, and by this principle has he himself ever been guided. Thus false glory had no temptation for him. It was with truth and greatness alone that he was concerned. Thus it came about that his glory was wrapped up in the service of the king and in the happiness and wellbeing of the state; they were the objects nearest his heart; these were his first and most cherished desires. The court had but little charm for him, or occupation suited to his talents, though he was there regarded as its greatest hero. It was deemed needful to exhibit everywhere in Germany, as in Flanders, the intrepid defender whom God had given us. Remark well what is about to transpire: There is being formed against the prince an enterprise of a more formidable nature than that at Rocroi; and, in order to put his talents to the test, warfare is about to drain all its resources, and call to its aid every known invention. What is it that is pre-

sented to my vision? I see not merely men to meet in combat but inaccessible mountains: on one side are ravines and precipices; on the other impenetrable forests in the heart of which are marshes, but in proximity to streams are impregnable intrenchments; everywhere are lofty fortresses and forests of felled trees lying across roads which are frightful; and there arises Merci, with his worthy Bavarians inflated by the large measure of success which has fallen to their arms and by the capture of Fribourg; Merci, whom none has ever seen retreat from the combat; Merci, whom the Prince de Condé and the vigilant Turenne have never surprised in a movement that was not in accord with the rules of warfare, and to whom they have conceded this great mark of admiration—that never has he lost a single favorable opportunity, nor failed to anticipate their designs as though he had taken part in their councils. Here, then, in the course of eight days, and by four separate attacks, is seen how much can be supported and undertaken in war. Our troops seem as much dispirited by the frightful condition of the field of battle as by the resistance of the enemy, and for a time the prince sees himself, so to speak, abandoned. But like a second Maccabee, "his right arm abandons him not, and his courage, inflamed by so many perils, came to his aid." No sooner had he been seen on foot the first to scale those inaccessible heights, than his ardor drew the whole army after him. Merci sees himself lost beyond redemption; his best regiments are defeated; nightfall is the salvation of the remainder of his army. But a severe rainstorm serves to add to our difficulties and discouragements, so that we have at the same time to contend with not only the highest courage and the perfection of art, but the forces of nature as well. In spite of the advantage that an

enemy, as able as he is bold, takes of these conditions, and the fact that he intrenches himself anew in his impregnable mountains, hard pressed on every side, he is forced not only to allow his cannon and baggage to fall a prey to the Duc d'Enghien, but also all the country bordering the Rhine. See how everything is shaken to its foundation: Philipsburg is in dire distress in ten days, in spite of the winter now close at hand; Philipsburg, which so long held the Rhine captive under our laws, and whose loss the greatest of kings so gloriously retrieved. Worms, Spire, Mayence, Landau, twenty other places I might name, open their portals: Merci is unable to defend them, and no longer faces his conqueror. It is not enough; he must fall at his feet, a worthy victim of his valor. Nordlingen will witness his overthrow; it will there be admitted that it is no more possible to withstand the French in Germany than in Flanders. And all these benefits we will owe to this selfsame prince. God, the protector of France and of a king whom He has destined to perform His great works, thus ordains.

[The orator, continuing the story of the great deeds of the hero, leads us by gradual transition to a eulogy of the qualities of his heart. He pictures him in his family relations, and continues as follows:]

It was not merely for a son nor for his family that he had such tender sentiments: I have seen him (and do not think that I here speak in terms of exaggeration), I have seen him deeply moved by the perils of his friends. Simple and natural as he was, I have seen his features betray his emotions at the story of their misfortunes, and he was ever ready to confer with them on the most insignificant details as well as on affairs of the utmost importance. In the adjustment

of quarrels, he was over ready to soothe turbulent spirits with a patience and good nature that one would little have expected from a disposition so excitable, nor from a character so lofty. What a contract to heroes devoid of human sympathy! Well might the latter command respect and charm the admiration, as do all extraordinary things, but they will not win the heart. When God fashioned the heart of man and endowed him with human affection, He first of all inspired him with the quality of kindness, like unto the essence of the divine nature itself, as a token of the beneficent hand that fashioned us. Kindness, therefore, ought to be the mainspring and guide of our heart, and ought at the same time to be the chief attraction that should, as it were, be a part of our very being, with which to win the hearts of others. Greatness, which is but the result of good fortune, so far from diminishing the quality of kindness, is but given one that he might the more freely spread broadcast its beneficent effects like a public fountain, which is but erected that its waters might be scattered to the sunlight. This is the value of a good heart; and the great who are devoid of the quality of kindness, justly punished for their disdainful insensibility to the misfortunes of their fellows, are forever deprived of the greatest blessing of human life, that is to say, of the pleasures of society. Never did man enjoy these pleasures more keenly than the prince of whom I am speaking; never was man less inspired with the misgiving that familiarity breeds contempt. Is this the man who carried cities by storm and won great battles? Verily, he seems to have forgotten the high rank he so well knew how to sustain. Do you not recognize in him the hero, who, ever equable and consistent, never having to stand on tiptoe to seem taller than he is, nor to stoop to be courteous and

obliging, found himself by nature all that a man ought to be toward his fellow, like a majestic and bountiful stream, which peacefully bears into the cities the abundance it has spread in the fields that it has watered, which gives to all and never rises above its normal height, nor becomes swollen except when violent opposition is offered to the gentle slope by which it continues on its tranquil course. Such, indeed, has also been the gentleness and such the might of the Prince de Condé. Have you a secret of importance? Confide it boldly to the safekeeping of this noble heart; he will reward your confidence by making your affair his own. To this prince nothing is more inviolable than the sacred rights of friendship. When a favor is asked of him, he acts as though he himself were under obligation; and never has a joy keener and truer been witnessed than he felt at being able to give pleasure to another.

[Here the orator gave a description of the qualities of the prince's mind. He praised the warlike talents of his hero, and took occasion to compare him with Turenne, another great captain of the same period.]

It was a grand spectacle to see during the same period, and in the same campaign, these two men, who in the common opinion of all Europe could be favorably compared to the greatest captains of past ages, sometimes at the head of different bodies of troops; sometimes united more indeed by the concord of their thoughts than by the orders which the subaltern received from his superior; sometimes at the head of opposing forces, and each redoubling his customary activity and vigilance, as though God, who, according to the Scriptures, often in His wisdom makes a sport of the

universe, had desired to show mortals the wonder in all their forms that He could work with men. Behold the encampments, the splendid marches, the audacity, the precautions, the perils, the resources of these brave men! Has there ever been beheld in two men virtues such as these in characters so different, not to say diametrically opposite? The one appears to be guided by deep reflection, the other by sudden illumination; the latter as a consequence, though more impetuous, yet never acting, with undue precipitation; the former, colder of manner, though never slow, is bolder of action than of speech, and even while having the outward appearance of embarrassment, inwardly determined and resolved. The one, from the moment he appears in the army, conveys an exalted idea of his worth and makes one expect of him something out of the ordinary; nevertheless, he advanced in regular order, and performed, as it were, by degrees, the prodigious deeds which marked the course of his career. The other, like a man inspired from the date of his first battle, showed himself the equal of the most consummate masters of the art of warfare. The one by his prompt and continued efforts commanded the admiration of the human race and silenced the voice of envy; the other shone so resplendently from the very beginning that none dared attack him. The one, in a word, by the depth of his genius and the incredible resources of his courage, rose superior to the greatest perils and even knew how to profit by every kind of fickleness of fortune; the other, by reason of the advantages derived from high birth, by his great conceptions derived from Heaven, and by a kind of admirable instinct, the secret of which is not given to ordinary men, seemed born to mold fortune to conform to his designs and bring des-

tiny to his feet. And that the great though diverse characters of these two men might be clearly discerned, it should be borne in mind that the one, his career cut short by an unexpected blow, died for his country like another Judas Maccabeus, mourned by the army as for a father, while the court and all the people lamented his fate. His piety as well as his courage were universally lauded, and his memory will never fade from the minds of men. The other, raised to the very summit of glory by force of arms like another David, dies like him in his bed sounding the praises of God and leaving his dying behests to his family, while all hearts were impressed as much by the splendor of his life as by the gentleness of his death.

LOUIS BOURDALOUE

LOUIS BOURDALOUE, a noted French theologian and court preacher, was born at Bourges, France, Aug. 20, 1632, and died at Paris, May 13, 1704. Educated by the Society of Jesus, he became a member of its order, and professor of theology and philosophy in the Jesuit College of Bourges, and soon won fame as a pulpit orator. In 1669, he appeared in Paris, where he met with such success in the pulpit that he was called to the Court of Louis XIV and preached frequently before the King. Later on, we find him in Languedoc, after the revocation of the Edict of Nantes, preaching to Protestants, and in 1686 he preached with great effect also at Montpellier. In his later years, Bourdaloue abandoned the pulpit and took great interest in charitable societies, hospitals, and prisons. His sermons have been published in France in seventeen volumes.

THE PASSION OF CHRIST

THE Passion of Jesus Christ, however sorrowful and ignominious it may appear to us, must nevertheless have been to Jesus Christ himself an object of delight, since this God-man, by a wonderful secret of his wisdom and love, has willed that the mystery of it shall be continued and solemnly renewed in his Church until the final consummation of the world. For what is the Eucharist but a perpetual repetition of the Saviour's Passion, and what has the Saviour supposed in instituting it, but that whatever passed at Calvary is not only represented but consummated on our altars? That is to say, that he is still performing the functions of the victim anew, and is every moment virtually sacrificed, as though it were not sufficient that he should have suffered once. At least that his love, as powerful as it is free, has given to his adorable sufferings that character of perpetuity which they have in

the Sacrament, and which renders them so salutary to us. Behold, Christians, what the love of a God has devised; but behold, also, what has happened through the malice of men! At the same time that Jesus Christ, in the sacrament of his body, repeats his holy Passion in a manner altogether mysterious, men, the false imitators, or rather base corruptors of the works of God, have found means to renew this same Passion, not only in a profane, but in a criminal, sacrilegious, and horrible manner!

Do not imagine that I speak figuratively. Would to God, Christians, that what I am going to say to you were only a figure, and that you were justified in vindicating yourselves to-day against the horrible expressions which I am obliged to employ! I speak in the literal sense; and you ought to be more affected with this discourse, if what I advance appears to you to be overcharged; for it is by your excesses that it is so, and not by my words. Yes, my dear hearers, the sinners of the age, by the disorders of their lives, renew the bloody and tragic Passion of the Son of God in the world; I will venture to say that the sinners of the age cause to the Son of God, even in the state of glory, as many new passions as they have committed outrages against him by their actions! Apply yourselves to form an idea of them; and in this picture, which will surprise you, recognize what you are, that you may weep bitterly over yourselves! What do we see in the Passion of Jesus Christ? A divine Saviour betrayed and abandoned by cowardly disciples, persecuted by pontiffs and hypocritical priests, ridiculed and mocked in the palace of Herod by impious courtiers, placed upon a level with Barabbas, and to whom Barabbas is preferred by a blind and inconstant people, exposed to the insults of

libertinism, and treated as a mock-king by a troop of soldiers equally barbarous and insolent; in fine, crucified by merciless executioners! Behold, in a few words, what is most humiliating and most cruel in the death of the Saviour of the world! Then tell me if this is not precisely what we now see, of what we are every day called to be witnesses. Let us resume; and follow me.

Betrayed and abandoned by cowardly disciples: such, O divine Saviour, has been thy destiny. But it was not enough that the Apostles, the first men whom thou didst choose for thine own, in violation of the most holy engagement, should have forsaken thee in the last scene of thy life; that one of them should have sold thee, another renounced thee, and all disgraced themselves by a flight which was, perhaps, the most sensible of all the wounds that thou didst feel in dying. This wound must be again opened by a thousand acts of infidelity yet more scandalous. Even in the Christian ages we must see men bearing the character of thy disciples, and not having the resolution to sustain it; Christians, prevaricators, and deserters from their faith; Christians ashamed of declaring themselves for thee, not daring to appear what they are, renouncing at least in the exterior what they have professed, flying when they ought to fight; in a word, Christians in form, ready to follow thee even to the Supper when in prosperity, and while it required no sacrifice, but resolved to abandon thee in the moment of temptation. It is on your account, and my own, my dear hearers, that I speak, and behold what ought to be the subject of our sorrow.

A Saviour mortally persecuted by pontiffs and hypocritical priests. Let us not enter, Christians, into the discussion of this article, at which your piety would, perhaps, be of-

fended, and which would weaken or prejudice the respect which you owe to the ministers of the Lord. It belongs to us, my brethren, to meditate to-day on this fact in the spirit of holy compunction; to us consecrated to the ministry of the altars, to us priests of Jesus Christ, whom God has chosen in his Church to be the dispensers of his sacraments. It does not become me to remonstrate in this place. God forbid that I should undertake to judge those who sustain the sacred office! This is not the duty of humility to which my condition calls me. Above all, speaking as I do, before many ministers, the irreprehensible life of whom contributes so much to the edification of the people, I am not yet so infatuated as to make myself the judge, much less the censor of their conduct. But though it should induce you only to acknowledge the favors with which God prevents you, as a contrast, from the frightful blindness into which he permits others to fall, remember that the priests, and the princes of the priests, are those whom the Evangelist describes as the authors of the conspiracy formed against the Saviour of the world, and of the wickedness committed against him. Remember that this scandal is notoriously public, and renewed still every day in Christianity. Remember, but with fear and horror, that the greatest persecutors of Jesus Christ are not lay libertines, but wicked priests; and that among the wicked priests, those whose corruption and iniquity are covered with the veil of hypocrisy are his most dangerous and most cruel enemies. A hatred, disguised under the name of zeal, and covered with the specious pretext of observance of the law, was the first movement of the persecution which the Pharisees and the priests raised against the Son of God. Let us fear lest the same passion should blind us! Wretched pas-

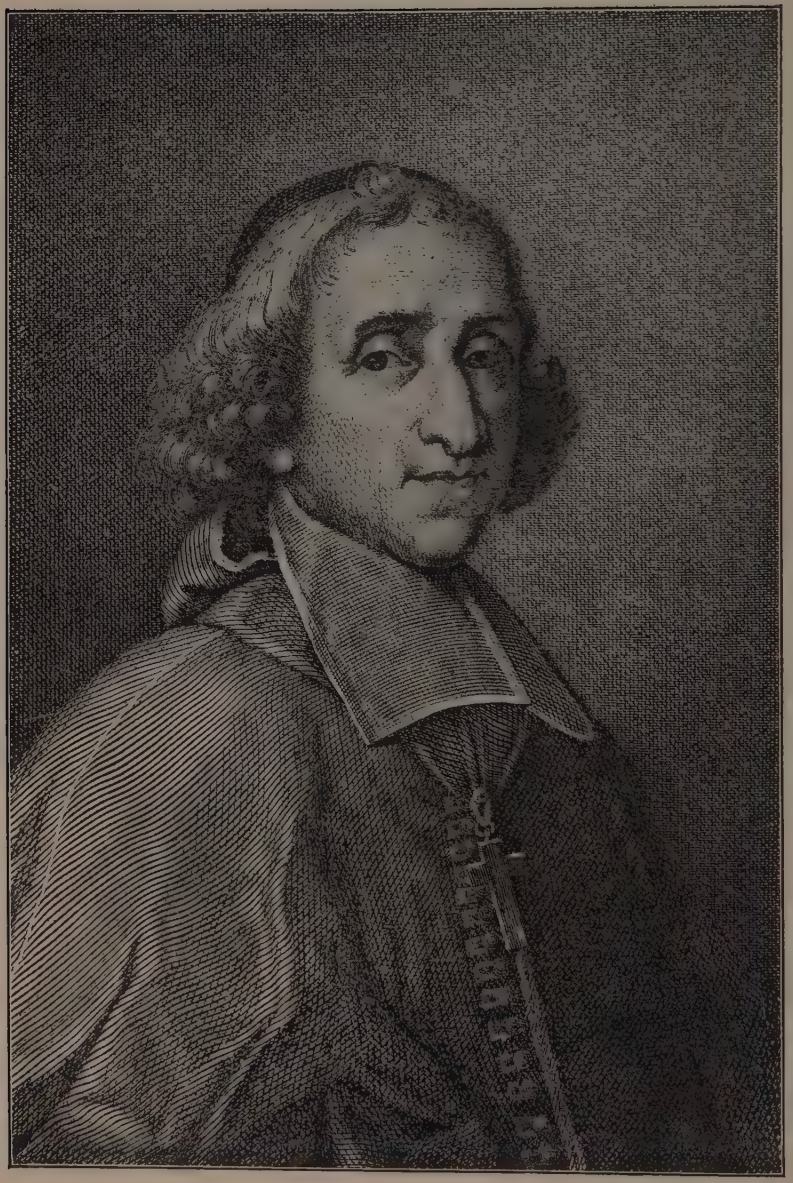
sion, exclaims St. Bernard, which spreads the venom of its malignity even over the most lovely of the children of men, and which could not see a God upon earth without hating him! A hatred not only of the prosperity and happiness, but what is yet more strange, of the merit and perfection of others! A cowardly and shameful passion, which, not content with having caused the death of Jesus Christ, continues to persecute him by rending his mystical body, which is the Church; dividing his members, which are believers: and stifling in their hearts that charity which is the spirit of Christianity! Behold, my brethren, the subtle temptation against which we have to defend ourselves, and under which it is but too common for us to fall!

A Redeemer reviled and mocked in the palace of Herod by the impious creatures of his court! This was, without doubt, one of the most sensible insults which Jesus Christ received. But do not suppose, Christians, that this act of impiety ended there. It has passed from the court of Herod, from that prince destitute of religion, into those even of Christian princes. And is not the Saviour still a subject of ridicule to the libertine spirits which compose them? They worship him externally, but internally how do they regard his maxims? What idea have they of his humility, of his poverty, of his sufferings? Is not virtue either unknown or despised? It is not a rash zeal which induces me to speak in this manner; it is what you too often witness, Christians; it is what you perhaps feel in yourselves; and a little reflection upon the manners of the court will convince you that there is nothing that I say which is not confirmed by a thousand examples, and that you yourselves are sometimes unhappy accomplices in these crimes.

Herod had often earnestly wished to see Jesus Christ. The reputation which so many miracles had given him excited the curiosity of this prince, and he did not doubt but that a man who commanded all nature might strike some wonderful blow to escape from the persecution of his enemies. But the Son of God, who had not been sparing of his prodigies for the salvation of others, spared them for himself, and would not say a single word about his own safety. He considered Herod and his people as profane persons, with whom he thought it improper to hold any intercourse, and he preferred rather to pass for a fool than to satisfy the false wisdom of the world. As his kingdom was not of this world, as he said to Pilate, it was not at the court that he designed to establish himself. He knew too well that his doctrine could not be relished in a place where the rules of worldly wisdom only were followed, and where all the miracles which he had performed had not been sufficient to gain men full of love for themselves and intoxicated with their greatness. In this corrupted region they breathe only the air of vanity; they esteem only that which is splendid; they speak only of preferment: and on whatever side we cast our eyes, we see nothing but what either flatters or inflames the ambitious desires of the heart of man.

What probability then was there that Jesus Christ, the most humble of all men, should obtain a hearing where only pageantry and pride prevail? If he had been surrounded with honors and riches, he would have found partisans near Herod and in every other place. But as he preached a renunciation of the world both to his disciples and to himself, let us not be astonished that they treated him with so much disdain. Such is the prediction of the holy man Job, and

which after him must be accomplished in the person of all the righteous; "the upright man is laughed to scorn." In fact, my dear hearers, you know that, whatever virtue and merit we may possess, they are not enough to procure us esteem at court. Enter it, and appear only like Jesus Christ clothed with the robe of innocence; only walk with Jesus Christ in the way of simplicity; only speak as Jesus Christ to render testimony to the truth, and you will find that you meet with no better treatment there than Jesus Christ. To be well received there, you must have pomp and splendor. To keep your station there, you must have artifice and intrigue. To be favorably heard there, you must have complaisance and flattery. Then all this is opposed to Jesus Christ; and the court being what it is; that is to say, the kingdom of the prince of this world, it is not surprising that the kingdom of Jesus Christ cannot be established there. But woe to you, princes of the earth! Woe to you, men of the world, who despise this incarnate wisdom, for you shall be despised in your turn, and the contempt which shall fall upon you shall be much more terrible than the contempt which you manifest can be prejudicial.



FÉNELON

ARCHBISHOP FENELON

FRANÇOIS DE SALIGNAC DE LA MOTHE FÉNELON, a distinguished French prelate, author, and orator, was born at the Chateau de Fénelon, Périgord, France, Aug. 6, 1651, and died at Cambrai, on the Schelde, of which he was archbishop, Jan. 17, 1715. His father, Count Pons de Salignac, dying early, young Fénelon came under the care of his uncle, the Marquis de Fénelon, who was distinguished for his piety, as well as for his abilities as a soldier and statesman. François de Fénelon was educated at Cahors, and in Paris at the Jesuit Collège du Plessis. Ten years of his life (1675–85) he spent as Superior of the Community of Nouvelles Catholiques, and while so employed he wrote, among other treatises, his notable work "On the Education of Young Girls." In 1685, after the expelling of the Protestants from France, disturbances arose in the districts of Poitou and Saintonge, and at Bossuet's suggestion Fénelon was sent thither to allay the irritation. After this, he became for six years preceptor of the Dauphin's son, the young Duke of Burgundy, a task for which he was well fitted, not only by his many accomplishments, but by his sweetness of temper, tact, and address. In 1695, Louis XIV created Fénelon archbishop of Cambrai, where the remainder of his life was spent in works of Christian piety and charity, and in the writings of books, of which about forty in all came from his pen. Outside of his diocese, Fénelon's career, in a public sense, may be said to be closed, for owing to a controversy with Bossuet, with whom the King sided, Fénelon was banished from Court, and placed under the condemnation of Rome. This, however, little disturbed Fénelon's saintly character, while it gave him the opportunity to pursue his career as an author and to attend to the duties of his diocese. His famous "Adventures of Telemaque," surreptitiously published, accentuated the King's disfavor, who regarded it as a veiled attack on his court. His other writings embrace historical and literary, as well as philosophic and theological works.

SERMON FOR THE FESTIVAL OF THE EPIPHANY, 1685

PREACHED IN THE CHURCH OF FOREIGN MISSIONS, IN THE PRESENCE OF THE AMBASSADORS OF SIAM

"Arise, shine; [O Jerusalem!] for thy light is come, and the glory of the Lord is risen upon thee."—Isaiah lx, 1.

HARDLY is Jesus, the expectation and the desire of the nations, born, when behold the Magi, worthy first-fruits of the Gentiles, led by the Star in the East, come to render him homage. O Holy Church! O Jerusalem! rejoice, break forth into singing! Thou who art barren, thou shalt have children innumerable in the uttermost parts of the earth. Lift up thine eyes and see; they gather themselves together;

the abundance of the sea shall be converted unto thee, and the strength of the Gentiles shall come unto thee. Again wise men who have seen the Star of Christ in the East come from the farthest Indies to seek him. Arise, O Jerusalem; shine, for thy light is come!

I feel my heart stirred within me, but it is divided between joy and sorrow. The ministry of these zealous men and the calling of these nations is the triumph of religion, but may it not be also the precursor of an unknown judgment hanging over us? Perhaps it will be upon our ruin that these nations will be exalted as were the Gentiles upon that of the Jews at the birth of the Church. Let us, then, rejoice in the Lord, my brethren, but let us rejoice with trembling! These are the two thoughts which will fill this discourse.

O Spirit promised by the Truth itself to all who search for thee, may my heart have no other aspiration than to have thy presence within it; may my mouth remain mute if it be not to utter thy words. May my eyes be closed to all light save that from on high! O Holy Spirit, be thou all in all; within those who hear me intelligence, wisdom, perception; in me, force, unction, enlightenment! Ave Maria!

First. What, my brethren, is this Jerusalem of which the prophet speaks, this tranquil city whose gates are not shut day or night? She is so powerful that the kingdoms that will not serve her shall perish, and so blessed that she shall have no other sun than the Lord, who shall be her everlasting light? Who fails to see that it cannot be that Jerusalem rebuilt by the Jews brought back from Babylon; that city weak, unhappy, often in war, always in servitude under the Persians, the Greeks, or the Romans, and finally under these last reduced to ashes, with general dispersion of her children which still endures after sixteen centuries? It is, then, manifestly

outside the Jewish nation that one must look for the accomplishment of the promises it has forfeited. There is none other Jerusalem than that which is on high and is the mother of us all according to St. Paul; she comes down from heaven, and her children multiply upon the earth. How wonderful it is, my brethren, to see how the prophecies are fulfilled in her!

Such was the spirit of the Messiah that he was not obliged to subjugate by force of arms, as the Jews grossly claimed, but, what was infinitely nobler and more worthy the grandeur of the promises, he, under his reign of truth and love, drew to himself, by his power over the hearts of men, all the heathen.

By the birth of Jesus Christ the whole aspect of the world was changed! The law of Moses, his miracles, like those of the prophets, served only as a barrier against the floods of idolatry, and to preserve the worship of the true God among a people restricted within one small corner of the earth; but he who comes from on high is above all and it is reserved for the Christ to possess all the nations as a heritage. He does possess them! You see it! Since he was raised upon the cross he draws all to himself.

From the beginning of Christianity, St. Irenæus and Tertullian have shown that the Church was even then more extended than that empire which claimed to be the entire universe! The regions savage and well-nigh inaccessible of the north, upon which the sun scarcely shines, have seen the celestial light! The burning regions of Africa have been inundated by the outpourings of grace. Emperors themselves have become adorers of the name they blasphemed, and the foster-fathers of that Church whose blood they shed! But the power of the gospel has not been lessened since those early struggles; time is powerless against it; Jesus Christ, who

is its source, is for all time, the same yesterday, to-day, and forever! Thus I see the fruitfulness of the Church ever increasing, for the Cross never ceases to draw all to itself.

Look upon those barbarous hordes who caused the overthrow of the Roman empire! God permitted them to multiply, and held them in reserve under those frozen skies for the punishment of Rome, pagan, and drunken with the blood of the martyrs! He gave them free course, and the Roman world was overrun by them, but in overthrowing this empire they submitted themselves to that of the Saviour. All together, ministers of vengeance and objects of pity, they were led, without their knowledge, as by the hand, to meet the gospel, and of them it may be said that, literally, they found the God for whom they had not sought.

We see now how many nations the Church has brought to Christ since the eighth century, that time of her greatest misfortunes, when even her children revolted against her and were not ashamed to reproach her for her barrenness; but toward the tenth century, that century the woes of which are too much exaggerated, the nations came crowding within its fold, one with another: Germany, that ravening wolf become a lamb; Pomerania, Bohemia, Poland, and Hungary, brought to the apostles' feet by her first king, St. Stephen.

But what do I behold since the beginning of the fifteenth century? Immense regions opening all at once: a new world unknown to the old and larger. Take heed that you do not ascribe this extraordinary discovery to the enterprise of man, for God does not give to human beings, even when they seem to decide all, to be other than the instruments of his designs. Thus man acts, but God directs. The faith planted in America amid so much adversity ceases not there to bear fruit. What remains? Nations from the far Orient, your hour is come!

Alexander! that fleet conqueror whom Daniel depicted as not touching the earth with his feet, he was so anxious to subjugate the entire world! stopped long this side of you; but love goes farther than pride. Neither burning sands, nor the wilderness, nor mountains, nor the dangers of the sea, nor the rigors of climate, nor fleets of enemies, neither tempests nor savage shores, can arrest those whom God sends. Who are these that fly as the clouds? Winds bear them upon thy wings! How the South, how the Orient, how the isles of the sea wait for them and watch in silence their coming from afar off! How beautiful upon the mountains are the feet of him that bringeth glad tidings, that saith unto Zion, "Thy God reigneth!" Behold these new Conquerors who come with no other arms than the Cross of the Saviour! They come, not to carry away the riches and to shed the blood of the conquered; but to offer their own blood and to share with them heavenly treasure.

Nations who saw them come, what was at first your surprise, and who can describe it? These men who come to you from no motive of self-interest, neither of commerce nor ambition, nor of curiosity; these men who, without ever having seen you, without knowing even who you were, loved you tenderly, and came across the seas with so much of peril and weariness, to seek for, and to make you partakers of that life eternal which had been revealed to them! Nations shrouded in the darkness of death, may that light be upon your heads!

To whom, my brothers, do we owe this blessing and the glory of our day? To the Society of Jesus, which from its beginning opened, by the aid of Portugal, a new way for the gospel in India. From the memory of the just will never be effaced the name of the youth Ignatius, who, with the same hand with which he put from him the most brilliant worldly

position formed a little society of priests, the blessed germs of this Order.

Among the different kingdoms where faith takes different forms according to the diversities of nature, habits, and government, I descry one which is the highway of the gospel for the others. It is at Siam, where these men of God assemble together! It is there that a clergy is found composed of many nationalities speaking divers languages, from whom shall flow the words of life; it is there they begin to raise, even to the clouds, temples which shall resound with divine songs.

Great King, by whose power they are raised, why do you delay to fashion of your own heart the most fitting and most imposing of temples to the true God?[1]

Sagacious and attentive observers, who manifest perception so discriminating; faithful ministers, whom your king has sent from the land of the rising to that of the setting sun to behold Louis, tell him what your eyes have seen; this kingdom, enclosed, not by a simple wall, like that of China, but by a chain of fortified towns which make its frontiers inaccessible; of the power benignant and amicable that reigns within, but, above all, of that piety which seeks much more the sovereignty of God than that of man! Learn from our history, posterity the most remote, that natives of the Indies have come to place at the feet of Louis the treasures of the East in gratitude for the Gospel received through his efforts. Yet our history will not suffice! Heaven grant that one day among these people the fathers may say to their children when instructing them: "In times past, in a country favored by God, a king named Louis, more anxious to extend the dominion of Jesus Christ than his own, sent missionaries to the

[1] These words were addressed to the King of Siam, who had at that time shown himself favorably disposed to Christianity, and whose ambassadors were present at this discourse of Fénelon.

Indies, and thus we became Christians, and our ancestors journeyed from one end of the world to the other to behold the wisdom, the glory, and the piety of this man."

Under his protection, or rather, since it is displeasing to God that we put our trust elsewhere than in the Cross, that is, in the all-powerful name of Jesus Christ, bishops and priests go forth and preach the gospel to every creature! I hear the voice of St. Peter, who sends and who animates you! He lives, he speaks through his successor; his zeal and his authority never cease to strengthen his brethren! It is from his throne, that centre of Christian unity, that proceed the rays of faith, the purest and most life-giving, which pierce the darkness of the heaven world.

Behold, my brothers, what God has done in our day to silence the profane and impious! What other than Jesus Christ, Son of the living God, would have dared promise that after his crucifixion all nations should come to him and should believe in his name? Nearly seventeen centuries after his death his word still lives and bears fruit, even in the ends of the earth. By the fulfilment of a promise so unheard of and so all-embracing, Christ shows that he holds within his hands immortal the souls of all nations and of all time. Thus we make known the true Church to our erring brethren, as St. Augustine made it known to the various sects of his time! How glorious it is, my brothers, and how comforting to speak the same words and to give precisely the same attestations of the Church that this Father gave thirteen centuries ago! It is this city set upon a hill which is seen afar off by the nations of the earth; it is this kingdom of Jesus Christ that embraces all peoples; it is this Society, the most widely diffused, that alone has the glory of proclaiming Jesus Christ to the heathen; it is this Church that not only ought to be ever conspicuous

but always the most conspicuous and the most refulgent; for it is indispensable that there should be the greatest external authority that can exist among Christians in order to lead the simple-minded surely and without discussion to the truth; otherwise Providence would defeat itself; it would plunge the ignorant into the depths of the doubts and controversies of philosophy; it would have given the text of the Scriptures, manifestly subject to such divers interpretations, only to nourish pride and dissension. What would have become of those spirits so teachable by others, but distrustful of themselves, who would have been greatly disturbed at the thought of preferring their own interpretation to that of the assembly the most worthy of belief that there has ever been upon earth? What would have become of the lowly who would have feared much more, and with reason, lest they deceive themselves, than that they should be deceived by the Church.

It is on this account that God, in addition to the uninterrupted succession of priests naturally so fitted to transmit the truth from hand to hand through all these successive centuries, has granted fruitfulness so extended and so remarkable to the true Church, to distinguish it from all lesser organizations that languish obscure, unproductive, and restricted, in remote corners of the earth.

How dare they say, these new sects, that idolatry reigned everywhere before the Reformation? All nations having been given by the Father to his Son, Jesus Christ, has he lost his heritage? What hand more powerful than his own has taken it away from him? What then? Is his light extinguished in the universe? Perhaps, my brothers, you believe these my words; no, it is St. Augustine who speaks thus to the Donatists, and Manichæans, and, changing only the name, to the Protestants of our day.

This expansion of the Church, its increase in all parts of the world, this apostolic zeal that shines forth alone in our priests, and that which the modern sects have not undertaken to imitate, perplex the most famous defenders of heresy. I have read it in their latest works, they have not been able to dissimulate it. I have seen even persons the most intelligent and most upright of this party avow that this effulgence, despite all the craftiness with which they seek to obscure it, strikes them to the heart and draws them to us.

How grand is then this work which cheers the Church; that enlarges it; that repairs its losses; that fulfils so gloriously the promises; that makes God manifest to man; that shows Jesus Christ, according to his own word, ever living and reigning in the hearts of men, even in the midst of his enemies; that propagates his Church in all directions, to the end that all may hear him; that places in it this sign resplendent, that every eye may see, and by which the simple are assured that the truth is found in it. How grand is this work! But where are the workmen capable of carrying it on? Where are the hands qualified for the ingathering of the rich harvest with which the fields of the Orient are already white? It is true that France has never had more urgent need for herself than to-day! My brothers, unite your counsels and your forces to finish laying low this spreading tree of heresy whose branches defiantly rear themselves to the heavens, and which is already shaken to its deepest roots!

Second. How is it that the Jewish nation has failed to keep the covenant of its fathers?

For this reason. It has hardened its heart against heavenly grace, it has resisted the Holy Spirit, it has denied the messenger of God! Filled with the worldly ambition of its time, it rejected a redemption which, far from flattering its pride

and sensuality, would on the contrary have freed it from that pride and that sensuality. It is this that has closed hearts to the truth; it is this that has extinguished faith; it is for this reason that when came that light which shineth in darkness the darkness comprehended it not.

Has then the condemnation of this people made the promises of no avail? God forbid! The Almighty takes delight in showing that he alone is powerful. People who are of no nation, that is, scattered peoples who have never formed a part of either Church or State; these nations, who have lived sunken in idolatry, gather themselves together and become all at once a people well beloved. Meantime the Jews, deprived of the knowledge of God hitherto hereditary with them, enrich with their inheritance all the other nations. Thus God conveys the gift of the true faith according to his good pleasure and according to the mystery of his will.

That which caused the reproach of the Jews (we pronounce here our judgment anticipating that of God), that which caused their condemnation, will it not also be the occasion of our own?

Was this nation, when smitten by God, more worldly than we, more sunken in fleshly lust, more intoxicated with earthly passions, more blinded by its own folly, more filled with self-love, more devoid of the love of God? No, no, my brothers, their iniquities had not reached the height of our own.

The crime of crucifying Jesus Christ anew, Jesus Christ known, Jesus Christ tasted, Jesus Christ reigning among us; the crime of voluntarily trampling under foot our only offering of propitiation and blood of the covenant; is it not more enormous and more inexcusable than, without knowing him, to shed his blood as did the Jews?

But is this people the only one that God has destroyed?

Let us hasten to cite examples under the new law; they are still more appalling. Cast your eyes, my brothers, your eyes bathed in tears, over those vast regions where our faith once shone on high like the sun! What has become of the famous churches of Alexandria, of Antioch, of Jerusalem, of Constantinople, that had innumerable followers? There, for centuries, assembled those councils that stifled the darkest errors and gave utterance to those truths that will live forever, and there prevailed that holy discipline for which we sigh in vain. That land was sprinkled with the blood of the martyrs; it exhaled the odor of sanctity; the solitary places of its desert bloomed; but all is now laid waste on those mountains, flowing with milk and honey, where the hosts of Israel passed without fear.

What remains upon the coasts of Africa, where the Assembly of Bishops was as numerous as the Universal Council, and where the law of God waited its exposition from the mouth of Augustine? I see nothing save a land still smoking from the thunderbolts which God has hurled upon it.

But in the last century has not God's awful mandate for excision been heard throughout the land?

England, breaking asunder the sacred bonds of that unity which alone is able to link souls together, has been given over to her own devices. A portion of the Low Country, Germany, Denmark, and Sweden, are also branches that the sword of the Avenger has lopped off and that no longer cling to the parent stem. The Church, it is true, repairs these losses; again children from across the sea are brought within its fold, drying the tears for those lost. But the Church has the promise of eternal life, while we, what have we, my brothers, save menacing portents which show us, at each step, the abyss opening beneath our feet. That the river of grace is ever flowing

is true, but not infrequently it turns aside from its course to water other shores, and leaves in its ancient channel only arid sands. The light of faith is never extinguished, I admit, but it is not fixed in any of the places which it illumines, and leaves behind it dreadful darkness for those who have had it in contempt, and sends forth its rays to purer eyes.

What has faith longer to do among a people corrupt even to the very root, who hear the name of the faithful only to defile and profane it. Slothful and unworthy Christians; by you is Christianity dishonored and held in contempt; by reason of you is the name of God blasphemed among the Gentiles; you, who are but a rock of offence at the door of God's house, causing those to stumble who come there searching for Jesus Christ.

What can remedy the evils of our churches and lift up the truth now trodden under foot in public places? Worldliness has broken down all barriers and overflows the land. All distinctions are confounded; ostentation calls itself good breeding; the silliest vanity, decorum; the thoughtless lead on the wise until these become like themselves; fashion, so ruinous by its inconsistency and by its capricious excess, is a tyrannical law to which all else is sacrificed; the last of duties to be considered is the paying of debts. Preachers dare not ask alms for the poor, seeing a crowd of creditors whose clamors rise to heaven. In this way justice silences charity, but justice itself is no longer heard. Rather than diminish those superfluous expenses, the just dues of creditors are refused. The simplicity, the modesty, the frugality, the unswerving probity exacted by our fathers; their sincerity and their decency pass for virtues harsh and unlovely in this material age. Under pretext of acquiring polish one becomes weakened by luxury and hardened against virtue and honor. There are created

each day and without limit fresh wants, to excuse the most odious vices. Poverty and luxury increase equally; every one is prodigal of his own wealth, and eager to possess that of his neighbor. Sin abounds; charity grows cold; the darkness gathers; unrighteousness prevails; in these days of blindness and iniquity even the elect would be seduced if that were possible. Light of the Gospel, which art to shine throughout the world, complete thy course!

O God! what do I see? Whither are we tending? The day of ruin is near, and the time of its coming is hastening! But let us adore in silence and with trembling the inscrutable wisdom of God!

Elect souls, fervent souls, make haste to seize hold upon the faith ready to escape from us! You know that ten just persons would have saved that accursed city Sodom, which the fire from heaven consumed! It is for you to lament without ceasing at the foot of the altar for those who lament not for themselves. Stand firm; be the buckler of Israel against the arrows of God's wrath; with the hand of innocence arrest the sword already raised.

O God, who sayest in thy Scriptures, "Even though a mother may forget her own child I will not forget thee," turn not thy face from us! May thy word pass to those kingdoms whither thou sendest it, but turn not away from thine ancient Church, whose hand thou hast guided in the planting of the faith among new peoples. Remember the throne of St. Peter, founded immovably according to thy promise. Remember the Church of France, mother of that in the Orient upon which thy grace shines. Remember this mission, which is thine; the laborers of which it is composed, their tears, their prayers, their toil!

For ourselves what shall my prayer be, O God? Remem-

ber our wretchedness and show compassion! Remember the blood of thy Son shed for us, which speaks for us, and in which alone we confide! Far from taking away from us, according to thy justice, the little faith which remains, increase it, purify it, make it active, that it may dispel our darkness, that it may stifle all our evil passions, that it may renew our understanding, until at last, after having believed here below, we shall see eternally in thy bosom him in whom we have trusted. Amen.

[Specially translated by Mary E. Adams.]

LORD BELHAVEN

JOHN HAMILTON, second Lord Belhaven, a Scottish peer and orator, notable as the chief opposer in the Scottish Parliaments of 1681–1706 of the union of England and Scotland, was born July 5, 1656, and died at London, June 21, 1708. Many difficulties at the period stood in the way of the union of the two kingdoms, arising out of the trading jealousy of the English and the often unreasoning patriotism of the Scots. Though these countries had for over a hundred years been under one sovereign, there was little national blending and much jealousy of each other. This is indicated in the pessimistic speech of Belhaven, who denounced and bewailed the proposed union of the two kingdoms, both as a Scottish patriot and as a member of the Privy Council of his nation. He was an able parliamentary speaker, as well as deeply versed in the affairs of Scotland, and thoroughly familiar with its Constitution. But though he predicted ruin for Scotland, and was suspected of favoring an attempted French invasion, rather than endorse the Act of Union, the beneficent measure finally passed and the two kingdoms were united in 1707. For a time, Belhaven was imprisoned at Edinburgh, and was subsequently taken to London, where he died in the year after the Union was consummated.

SPEECH AGAINST THE LEGISLATIVE UNION OF ENGLAND AND SCOTLAND

[This speech, delivered in the Parliament of Scotland, November 2, 1706, embodies the feelings of a proud and jealous people, when called upon to surrender their national independence and submit to the authority of the British Parliament.]

MY LORD CHANCELLOR,—When I consider the affair of a union betwixt the two nations, as expressed in the several articles thereof, and now the subject of our deliberation at this time, I find my mind crowded with a variety of melancholy thoughts; and I think it my duty to disburden myself of some of them by laying them before, and exposing them to, the serious consideration of this honorable House.

I think I see a free and independent kingdom delivering up that which all the world hath been fighting for since the

days of Nimrod; yea, that for which most of all the empires, kingdoms, states, principalities, and dukedoms of Europe are at this time engaged in the most bloody and cruel wars; to wit, a power to manage their own affairs by themselves without the assistance and counsel of any other.

I think I see a national church, founded upon a rock, secured by a claim of right, hedged and fenced about by the strictest and most pointed legal sanctions that sovereignty could contrive, voluntarily descending into a plain, upon an equal level with Jews, Papists, Socinians, Arminians, Anabaptists, and other sectaries.

I think I see the noble and honorable peerage of Scotland, whose valiant predecessors led armies against their enemies upon their own proper charges and expense, now devested of their followers and vassalages; and put upon such an equal foot with their vassals that I think I see a petty English exciseman receive more homage and respect than what was paid formerly to their *quondam* Mackalamores.

I think I see the present peers of Scotland, whose noble ancestors conquered provinces, overran countries, reduced and subjected towns and fortified places, exacted tribute through the greatest part of England, now walking in the Court of Requests, like so many English attorneys; laying aside their walking swords when in company with the English peers, lest their self-defence should be found murder.

I think I see the honorable estate of barons, the bold assertors of the nation's rights and liberties in the worst of times, now setting a watch upon their lips and a guard upon their tongues lest they may be found guilty of *scandalum magnatum*, a speaking evil of dignities.

I think I see the royal state of burghers walking their desolate streets, hanging down their heads under disappointments,

wormed out of all the branches of their old trade, uncertain what hand to turn to, necessitated to become prentices to their unkind neighbors; and yet, after all, finding their trade so fortified by companies and secured by prescriptions that they despair of any success therein.

I think I see our learned judges laying aside their pratiques and decisions, studying the common law of England, gravelled with certioraris, nisi priuses, writs of error, verdicts, injunctions, demurs, etc., and frightened with appeals and avocations, because of the new regulations and rectifications they may meet with.

I think I see the valiant and gallant soldiery either sent to learn the plantation trade abroad, or at home petitioning for a small subsistence, as a reward of their honorable exploits; while their old corps are broken, the common soldiers left to beg, and the youngest English corps kept standing.

I think I see the honest industrious tradesman loaded with new taxes and impositions, disappointed of the equivalents, drinking water in place of ale, eating his saltless pottage, petitioning for encouragement to his manufactures, and answered by counter petitions.

In short, I think I see the laborious plowman, with his corn spoiling upon his hands for want of sale, cursing the day of his birth, dreading the expense of his burial, and uncertain whether to marry or do worse.

I think I see the incurable difficulties of the landed men, fettered under the golden chain of "equivalents," their pretty daughters petitioning for want of husbands, and their sons for want of employment.

I think I see our mariners delivering up their ships to their Dutch partners, and what through presses and necessity, earning their bread as underlings in the royal English navy!

But above all, my lord, I think I see our ancient mother, Caledonia, like Cæsar, sitting in the midst of our Senate, ruefully looking round about her, covering herself with her royal garments, attending the fatal blow, and breathing out her last with an *et tu quoque mi fili!*

Are not these, my lord, very afflicting thoughts? And yet they are but the least part suggested to me by these dishonorable articles. Should not the consideration of these things vivify these dry bones of ours? Should not the memory of our noble predecessors' valor and constancy rouse up our drooping spirits? Are our noble predecessors' souls got so far into the English cabbage-stalk and cauliflowers that we should show the least inclination that way? Are our eyes so blinded, are our ears so deafened, are our hearts so hardened, are our tongues so faltered, are our hands so fettered, that in this our day — I say, my lord, in this *our* day — we should not mind the things that concern the very being and well-being of our ancient kingdom, before the day be hid from our eyes?

No, my lord, God forbid! Man's extremity is God's opportunity: he is a present help in time of need — a deliverer, and that right early! Some unforeseen providence will fall out, that may cast the balance; some Joseph or other will say, "Why do ye strive together, since ye are brethren?" None can destroy Scotland save Scotland's self. Hold your hands from the pen, and you are secure! There will be a Jehovah-Jireh; and some ram will be caught in the thicket when the bloody knife is at our mother's throat. Let us, then, my lord, and let our noble patriots behave themselves like men, and we know not how soon a blessing may come.

I design not at this time to enter into the merits of any one particular article. I intend this discourse as an intro-

duction to what I may afterward say upon the whole debate, as it falls in before this honorable House; and therefore, in the further prosecution of what I have to say, I shall insist upon a few particulars very necessary to be understood before we enter into the detail of so important a matter.

I shall therefore, in the first place, endeavor to encourage a free and full deliberation without animosities and heats. In the next place I shall endeavor to make an inquiry into the nature and source of the unnatural and dangerous divisions that are now on foot within this isle, with some motives showing that it is our interest to lay them aside at this time. And all this with all deference and under the correction of this honorable House.

My lord chancellor, the greatest honor that was done unto a Roman was to allow him the glory of a triumph; the greatest and most dishonorable punishment was that of parricide. He that was guilty of parricide was beaten with rods upon his naked body till the blood gushed out of all the veins of his body; then he was sewed up in a leathern sack called a culeus, with a cock, a viper, and an ape, and thrown headlong into the sea.

My lord, patricide is a greater crime than parricide, all the world over.

In a triumph, my lord, when the conqueror was riding in his triumphal chariot, crowned with laurels, adorned with trophies, and applauded with huzzas, there was a monitor appointed to stand behind him, to warn him not to be high-minded, nor puffed up with overweening thoughts of himself; and to his chariot were tied a whip and a bell, to remind him that, notwithstanding all his glory and grandeur, he was accountable to the people for his administration, and would be punished as other men if found guilty.

The greatest honor among us, my lord, is to represent the sovereign's sacred person [as High Commissioner] in Parliament; and in one particular it appears to be greater than that of a triumph, because the whole legislative power seems to be entrusted with him. If he give the royal assent to an act of the estates, it becomes a law obligatory upon the subject, though contrary to or without any instructions from the sovereign. If he refuse the royal assent to a vote in Parliament, it cannot be a law, though he has the sovereign's particular and positive instructions for it.

His Grace the Duke of Queensberry, who now represents her Majesty in this session of Parliament, hath had the honor of that great trust as often, if not more, than any Scotchman ever had. He hath been the favorite of two successive sovereigns; and I cannot but commend his constancy and perseverance, that, notwithstanding his former difficulties and unsuccessful attempts, and maugre some other specialties not yet determined, his Grace has yet had the resolution to undertake the most unpopular measure last. If his Grace succeed in this affair of a union, and that it prove for the happiness and welfare of the nation, then he justly merits to have a statue of gold erected for himself; but if it shall tend to the entire destruction and abolition of our nation, and that we, the nation's trustees, shall go into it, then I must say that a whip and a bell, a cock, a viper, and an ape, are but too small punishments for any such bold, unnatural undertaking and complaisance.

I. That I may pave the way, my lord, to a full, calm, and free reasoning upon this affair, which is of the last consequence unto this nation, I shall mind this honorable House that we are the successors of those noble ancestors who founded our monarchy, framed our laws, amended, altered, and corrected

them from time to time, as the affairs and circumstances of the nation did require, without the assistance or advice of any foreign power or potentate; and who, during the time of two thousand years, have handed them down to us, a free, independent nation, with the hazard of their lives and fortunes. Shall not we, then, argue for that which our progenitors have purchased for us at so dear a rate and with so much immortal honor and glory? God forbid. Shall the hazard of a father unbind the ligaments of a dumb son's tongue, and shall we hold our peace when our *patria*, our country, is in danger? I say this, my lord, that I may encourage every individual member of this House to speak his mind freely. There are many wise and prudent men among us who think it not worth their while to open their mouths; there are others, who can speak very well and to good purpose, who shelter themselves under the shameful cloak of silence from a fear of the frowns of great men and parties. I have observed, my lord, by my experience, the greatest number of speakers in the most trivial affairs; and it will always prove so, while we come not to the right understanding of the oath *de fideli*, whereby we are bound not only to give our vote, but our faithful advice in Parliament, as we should answer to God. And in our ancient laws the representatives of the honorable barons and the royal boroughs are termed "spokesmen." It lies upon your lordships, therefore, particularly to take notice of such whose modesty makes them bashful to speak. Therefore I shall leave it upon you, and conclude this point with a very memorable saying of an honest private gentleman to a great queen, upon occasion of a state project, contrived by an able statesman and the favorite to a great king, against a peaceful, obedient people, because of the diversity of their laws and constitutions: "If at this time thou hold thy peace,

salvation shall come to the people from another place; but thou and thy house shall perish." I leave the application to each particular member of this House.

II. My lord, I come now to consider our divisions. We are under the happy reign, blessed be God, of the best of queens, who has no evil design against the meanest of her subjects; who loves all her people, and is equally beloved by them again; and yet, that under the happy influence of our most excellent Queen, there should be such divisions and factions, more dangerous and threatening to her dominions than if we were under an arbitrary government, is most strange and unaccountable. Under an arbitrary prince all are willing to serve, because all are under a necessity to obey whether they will or not. He chooses, therefore, whom he will, without respect to either parties or factions; and if he think fit to take the advice of his councils or Parliaments, every man speaks his mind freely, and the prince receives the faithful advice of his people without the mixture of self-designs. If he prove a good prince, the government is easy; if bad, either death or a revolution brings a deliverance: whereas here, my lord, there appears no end of our misery, if not prevented in time. Factions are now become independent, and have got footing in councils, in Parliaments, in treaties, in armies, in incorporations, in families, among kindred; yea, man and wife are not free from their political jars.

It remains, therefore, my lord, that I inquire into the nature of these things; and since the names give us not the right idea of the thing, I am afraid I shall have difficulty to make myself well understood.

The names generally used to denote the factions are Whig and Tory; as obscure as that of Guelfs and Ghibellines; yea, my lord, they have different significations as they are applied

to factions in each kingdom. A Whig in England is a heterogeneous creature: in Scotland he is all of a piece. A Tory in England is all of a piece, and a statesman: in Scotland he is quite otherwise; an anti-courtier and anti-statesman.

A Whig in England appears to be somewhat like Nebuchadnezzar's image, of different metals, different classes, different principles, and different designs; yet, take them altogether, they are like a piece of some mixed drugget of different threads; some finer, some coarser, which, after all, make a comely appearance and an agreeable suit. Tory is like a piece of loyal home-made English cloth, the true staple of the nation, all of a thread; yet if we look narrowly into it we shall perceive a diversity of colors, which, according to the various situations and positions, make various appearances. Sometimes Tory is like the moon in its full, as appeared in the affair of the Bill of Occasional Conformity. Upon other occasions it appears to be under a cloud and as if it were eclipsed by a greater body, as it did in the design of calling over the illustrious Princess Sophia. However, by this we may see their designs are to outshoot Whig in his own bow.

Whig, in Scotland, is a true-blue Presbyterian, who, without considering time or power, will venture his all for the Kirk, but something less for the State. The greatest difficulty is how to describe a Scots Tory. Of old, when I knew them first, Tory was an honest-hearted, comradish fellow, who, provided he was maintained and protected in his benefices, titles, and dignities by the State, was the less anxious who had the government of the Church. But now, what he is since *jure divino* came in fashion, and that Christianity, and by consequence salvation, comes to depend upon episcopal ordination, I profess I know not what to make of him; only this I

must say for him, that he endeavors to do by opposition that which his brother in England endeavors by a more prudent and less scrupulous method.

Now, my lord, from these divisions there has got up a kind of aristocracy, something like the famous triumvirate at Rome. They are a kind of undertakers and pragmatic statesmen, who, finding their power and strength great, and answerable to their designs, will make bargains with our gracious sovereign; they will serve her faithfully, but upon their own terms; they must have their own instruments, their own measures. This man must be turned out, and that man put in, and then they will make her the most glorious queen in Europe.

Where will this end, my lord? Is not her Majesty in danger by such a method? Is not the monarchy in danger? Is not the nation's peace and tranquillity in danger? Will a change of parties make the nation more happy? No, my lord. The seed is sown that is like to afford us a perpetual increase. It is not an annual herb, it takes deep root; it seeds and breeds; and, if not timely prevented by her Majesty's royal endeavors, will split the whole island in two.

III. My lord, I think, considering our present circumstances at this time, the Almighty God has reserved this great work for us. We may bruise this hydra of division and crush this cockatrice's egg. Our neighbors in England are not yet fitted for any such thing; they are not under the afflicting hand of Providence, as we are. Their circumstances are great and glorious; their treaties are prudently managed, both at home and abroad; their generals brave and valorous; their armies successful and victorious; their trophies and laurels memorable and surprising; their enemies subdued and routed, their strongholds besieged and taken. Sieges relieved, marshals killed and taken prisoners, provinces and kingdoms are

the results of their victories. Their royal navy is the terror of Europe; their trade and commerce extended through the universe, encircling the whole habitable world, and rendering their own capital city the emporium for the whole inhabitants of the earth. And which is yet more than all these things, the subjects freely bestowing their treasure upon their sovereign; and above all, these vast riches, the sinews of war, and without which all the glorious success had proved abortive, these treasures are managed with such faithfulness and nicety, that they answer seasonably all their demands, though at never so great a distance. Upon these considerations, my lord, how hard and difficult a thing will it prove to persuade our neighbors to a self-denying bill.

'Tis quite otherwise with us, my lord, as we are an obscure poor people, though formerly of better account, removed to a distant corner of the world, without name, and without alliances; our posts mean and precarious; so that I profess I don't think any one post in the kingdom worth the briguing [seeking] after, save that of being commissioner to a long session of a factious Scots Parliament, with an antedated commission, and that yet renders the rest of the ministers more miserable. What hinders us then, my lord, to lay aside our divisions, to unite cordially and heartily together in our present circumstances, when our all is at stake. Hannibal, my lord, is at our gates — Hannibal is come within our gates — Hannibal is come the length of this table — he is at the foot of the throne. He will demolish the throne if we take not notice. He will seize upon these regalia. He will take them as our *spolia opima*, and whip us out of this house, never to return again.

For the love of God, then, my lord, for the safety and welfare of our ancient kingdom, whose sad circumstances I hope we shall yet convert into prosperity and happiness! We want

no means if we unite. God blessed the peace-makers. We want neither men, nor sufficiency of all manner of things necessary to make a nation happy. All depends upon management. *Concordia res parvæ crescunt* — small means increase by concord. I fear not these Articles, though they were ten times worse than they are, if we once cordially forgive one another, and that according to our proverb, Bygones be bygones, and fair play for time to come For my part, in the sight of God, and in the presence of this honorable House, I heartily forgive every man, and beg that they may do the same to me. And I do most humbly propose that his Grace my lord commissioner may appoint an *Agape*, may order a love-feast for this honorable House, that we may lay aside all self-designs, and, after our fasts and humiliations, may have a day of rejoicing and thankfulness; may eat our meat with gladness, and our bread with a merry heart. Then shall we sit each man under his own fig-tree, and the voice of the turtle shall be heard in our land, a bird famous for constancy and fidelity.

My lord, I shall pause here, and proceed no further in my discourse, till I see if his Grace my Lord Commissioner [Queensberry] will receive any humble proposals for removing misunderstandings among us and putting an end to our fatal divisions. Upon my honor, I have no other design, and I am content to beg the favor upon my bended knees.

[*No answer.*]

My Lord Chancellor, I am sorry that I must pursue the thread of my sad and melancholy story. What remains is more afflictive than what I have already said. Allow me, then, to make this meditation — that if our posterity, after we are all dead and gone, shall find themselves under an ill-made bargain, and shall have recourse to our records for the names of the managers who made that treaty by which they

have suffered so much, they will certainly exclaim, "Our nation must have been reduced to the last extremity at the time of this treaty! All our great chieftains, all our noble peers, who once defended the rights and liberties of the nation, must have been killed, and lying dead on the bed of honor, before the nation could ever condescend to such mean and contemptible terms! Where were the great men of the noble families — the Stewarts, Hamiltons, Grahams, Campbells, Johnstons, Murrays, Homes, Kers? Where were the two great officers of the Crown, the Constable and the Marischal of Scotland? Certainly all were extinguished, and now we are slaves forever!"

But the English records — how will they make their posterity reverence the names of those illustrious men who made that treaty, and forever brought under those fierce, warlike, and troublesome neighbors who had struggled so long for independency, shed the best blood of their nation, and reduced a considerable part of their country to become waste and desolate.

I see the English Constitution remaining firm — the same two Houses of Parliament; the same taxes, customs, and excise; the same trade in companies; the same municipal laws; while all ours are either subjected to new regulations or annihilated forever! And for what? Only that we may have the honor to pay their old debts; and may have some few persons present [in Parliament] as witnesses to the validity of the deed, when they are pleased to contract more!

Good God! What? Is this an entire surrender?

My lord, I find my heart so full of grief and indignation, that I must beg pardon not to finish the last part of my discourse; but pause that I may drop a tear as the prelude to so sad a story!

SIR JOHN COLEPEPER

SIR JOHN COLEPEPER, or Culpeper, an English royalist politician, who with Falkland and Hyde, was a privy councilor of Charles I, was the son of Sir John Colepeper of Sussex, but the date of his birth is unrecorded and little is known of him before his appearance in Parliament in 1640 as one of the members for Kent. He there distinguished himself by a great speech against monopolies, took part in the proceedings against the Earl of Strafford, and was among those who voted for the bill of attainder. He differed on religious questions from the popular party, and, definitely allying himself at last with the royalists, exercised much influence with the King in the management of military affairs. After the execution of Charles I he supported the cause of Prince Charles, his son (afterward Charles II). During the Protectorate he lived in exile in Flanders, and after Cromwell's death he wrote from Flanders a famous letter to Clarendon, outlining a policy which the government should pursue. Colepeper was extremely ready in debate and wise in council, but somewhat irresolute and changeable in action. He returned to England immediately after the Restoration and died there, June 11, 1660, two months after the Convention Parliament had invited Charles II to return and assume the throne of his ancestors.

CONCERNING THE GRIEVANCES OF THE CHURCH AND COMMONWEALTH

MR. SPEAKER,—I come not with a petition in my hand, I have one in my mouth, and have in charge from them that sent me humbly to present to the consideration of this house the great grievances of the county of Kent. I shall only sum them up; they are these:

The greater increase of Papists, caused by the remiss execution of those laws which are made to repress them; the life of our laws is execution, without which they become a dead letter; this is wanting and a great grievance.

The obtruding and countenancing of many divers new ceremonies in matters of religion, as the placing of the communion table otherwise, the bowing to it, or cringing at it, the refusing

of the holy sacrament to those that will not come up to the rails, these carry with them some scandal and much offence.

The third is the new canons; I assign this to be a grievance, first in respect of the matter, besides, etc., and the oath. Secondly, in respect of the makers, they were chosen to serve in Convocation, that falling with the Parliament, the same was altered, and the same men shuffled into a sacred synod.

3. In respect of the consequence within 4 this age was the 2d ill president, becomes a law, is full of danger, the clergy without confirmation by a Parliament have assumed power to make laws, to grant release under the name of benevolences, and to intermeddle with state affairs, our freeholds by suspensions, deprivations; this grievance is of much consequence.

4. The next is military charges, and 1, that of coat and conduct money required as a loan pressed, equally a grievance; the 2 is the enhancing the price of powder, whereby the train-band are much discouraged in their exercisings; howsoever this may appear, *prima facie*, yet upon due examination it will prove a great grievance.

5. The fifth is the more particular to our country, it is this: the last summer was twelvemonth, a thousand of our best arms were taken away from the owners, the compulsatory way was this, if you will not send your arms, you shalt go yourselves. Mr. Speaker, the train-band are militia, of a great strength and honor, without charges to the king, and deserve all due encouragements.

6. The next grievance is the heavy tax of ship-money; this cries aloud, I may say without offence, it strikes the very first-born of every family, I mean in our inheritance.

If the law give the king power in any case of danger of the kingdom, whereof he is judge, to impose what and when he

pleaseth, we owe all that is left to the goodness of the king and not to the law. Mr. Speaker, this makes farmers faint, and the plow go heavily. The next is the great decay of clothing, of all our wools; these are the golden mines of England, which give us occasion to our great trades we drive with other nations; there are many stars which concur in this evil constellation; I will not now trouble you with any more than one case, which I dare affirm to be the greatest: 'tis the great custom of imposition laid upon our clothes and new drapery. I speak not this with an intent to lessen the king's revenue, so it may be done by a Parliament, I shall give my voice rather to more charge upon those superfluities, due regard being had to the trade which we import to other nations. Sure I am, the impositions upon native commodities are dangerous, and give liberty to our neighbors to undersell us, and I take it for a rule it is five times as much as the king receives, what is imposed upon our cloth, it is taken from the rent of our laws.

I have but one grievance more to offer to you, and this contains many: it is a nest of wasps, a swarm of vermin, which have overcropt the law, I mean the monopolies, the polers of the people; these like the frogs of Egypt have gotten possession in our dwellings, they sip in our cup, they dip in our dish, they sit on our fire, we find them in our dye-fat, wash-bowl, and powdering-tub, they share with the butler in his box, they have marked and sealed us from head to foot, we may not buy our cloth without their brokerage; these are the leeches that have sucked the commonwealth, that it's almost become heretical.

Mr. Speaker, some of these are ashamed of their right name, they wear a vizard to hide the brand made by the good law of the last Parliament of King James, they shelter themselves under the name of the corporation, they make by-laws, which

serve their own turns, to fill their own purses, and squeeze us: unface these and they will prove as bad cards as any in the pack. These are not petty chapmen, but wholesalemen. Mr. Speaker, I have made known to you the cries of the country, I will tell you their hope, they look to heaven for a blessing upon this Parliament, they hang upon his Majesty's exemplary piety and great justice, which renders his cares open to the just complaints of his subjects, we have lately had a gracious assurance of it, they are in the wise conduct of this House; whereby the great affairs of this kingdom, and thereof our grievances no less important, may go hand in hand in preparation and resolution. Then by the blessing of God we shall return home with an olive branch in our mouths, and fully confirmed of those blessed privileges left us by our ancestors, and which we owe to our posterity; to which every free-born Englishman hath an equal right with the air he breathes in: these are our hopes, these are our prayers.

COTTON MATHER

COTTON MATHER, son of Increase Mather, a learned New England divine, noted in our colonial era for his zealous interest in civil and religious affairs, and for his extended pastorate of the North Church, Boston, was born at Boston, Mass., Feb. 12, 1663, and died there Feb. 13, 1728. In 1678, he graduated at Harvard, and after a theological course he was ordained his father's colleague over the North Church, where he labored until his death, succeeding his father in the sole pastorate of the church from the year 1723. He took an active part in the unfortunate persecutions for witchcraft in Massachusetts, his credulity and superstition on this subject being at variance with later beliefs in a subsequent generation. Possessed of great natural endowments and of much, though crude learning, he was egotistic, self-opinionated, and pedantic. He was, however, a voluminous writer, his chief work being "Magnalia Christi Americana," still of value to the student of New England ecclesiastical history. His other writings embrace "Wonders of the Invisible World;" "Memorable Providences Relating to Witchcraft;" "Psalterium Americanum" (an unrhymed metrical translation of the Psalms); "The Christian Philosopher;" an "Essay upon the Good that Is to Be devised;" "The Armor of Christianity;" "Batteries upon the Kingdom of Evil;" and over 350 other disquisitions, besides unpublished works, such as the "Biblia Americana, or Sacred Scriptures of the Old and New Testament illustrated," left in manuscript. Mather's life was written by his son, Samuel, in 1729.

SERMON: THE BOSTONIAN EBENEZER

DELIVERED FEBRUARY 7, 1698

"Then Samuel took a stone, and set it up, and called the name of it Ebenezer, saying, Hitherto the Lord hath helped us."—1 Sam. vii, 12.

REMARKABLE and memorable was the time when an army of terrible destroyers was coming against one of the chief towns in the land of Israel. God rescued the town from the irresistible fury and approach of those destroyers, by an immediate hand of heaven upon them. Upon that miraculous rescue of the town, and of the whole country, whose fate was much enwrapped in it, there followed that action of the prophet Samuel which is this day to be, with some imitation, repeated in the midst of thee, O Boston, thou helped of the Lord.

The thankful servants of God have used sometimes to erect monuments of stone as durable tokens of their thankfulness to God for mercies received in the places thus distinguished. Jacob did so; Joshua did so; and Samuel did so; but they so did it as to keep clear of the transgression forbidden in Lev. xxvi, 1: "Ye shall not set up an image of stone in your land, for to bow down unto it."

The stone erected by Samuel with the name of Ebenezer, which is as much as to say, "a stone of help;" I know not whether anything might be writ upon it, but I am sure there is one thing to be now read upon it, by ourselves, in the text where we find it: namely, thus much, "That a people whom the God of heaven hath remarkably helped in their distresses ought greatly and gratefully to acknowledge what help of heaven they have received."

Now 'tis not my design to lay the scene of my discourse as far off as Bethcar, the place where Samuel set up his Ebenezer. I am immediately to transfer it into the heart of Boston, a place where the remarkable help received from heaven by the people does loudly call for an Ebenezer. And I do not ask you to change the name of the town into that of "Helpstone," as there is a town in England of that name, which may seem the English of Ebenezer; but my sermon shall be, this day, your Ebenezer, if you will with a favorable and a profitable attention entertain it. May the Lord Jesus Christ accept me, and assist me now to glorify him in the town where I drew my first sinful breath; a town whereto I am under great obligations for the precious opportunities to glorify him, which I have quietly and publicly enjoyed therein for near eighteen years together. "O, my Lord God, remember me, I pray thee, and strengthen me this once, to speak from thee unto thy people!"

And now, sirs, that I may set up an Ebenezer among you, there are these things to be inculcated.

Let us thankfully, and agreeably, and particularly acknowledge what help we have received from the God of heaven in the years that have rolled over us. While the blessed apostle Paul was, as it should seem, yet short of being threescore years old, how affectionately did he set up an Ebenezer with an acknowledgment in Acts xxvi, 22: "Having obtained help of God, I continue to this day!" Our town is now threescore and eight years old; and certainly 'tis time for us, with all possible affection, to set up our Ebenezer, saying, "Having obtained help from God, the town is continued until almost the age of man is passed over it!" The town hath indeed three elder sisters in this colony, but it hath wonderfully outgrown them all; and her mother, Old Boston, in England also; yea, within a few years after the first settlement it grew to be the metropolis of the whole English America. Little was this expected by them that first settled the town, when for a while Boston was proverbially called "Lost-town," for the mean and sad circumstances of it. But, O Boston! it is because thou hast obtained help from God, even from the Lord Jesus Christ, who for the sake of his gospel, preached and once prized here, undertook thy patronage. When the world and the church of God had seen twenty-six generations, a psalm was composed, wherein that note occurs with twenty-six repetitions: "His mercy endureth forever." Truly there has not one year passed over this town, *ab urbe condita*, upon the story whereof we might not make that note our Ebenezer: "His mercy endureth forever." It has been a town of great experiences. There have been several years wherein the terrible famine hath terribly stared the town in the face; we have been brought sometimes unto the last meal in the barrel; we

have cried out with the disciples, "We have not loaves enough to feed a tenth part of us!" but the feared famine has always been kept off; always we have had seasonable and sufficient supplies after a surprising manner sent in unto us. Let the three last years in this thing most eminently proclaim the goodness of our heavenly Shepherd and Feeder. This has been the help of our God; because "his mercy endureth forever!" The angels of death have often shot the arrows of death into the midst of the town; the smallpox has especially four times been a great plague upon us: how often have there been bills desiring prayers for more than an hundred sick on one day in one of our assemblies? in one twelvemonth about one thousand of our neighbors have one way or other been carried unto their long home: and yet we are, after all, many more than seven thousand souls of us at this hour living on the spot. Why is not a "Lord, have mercy upon us" written on the doors of our abandoned habitations? This hath been the help of our God, because "his mercy endureth forever." Never was any town under the cope of heaven more liable to be laid in ashes, either through the carelessness or through the wickedness of them that sleep in it. That such a combustible heap of contiguous houses yet stands, it may be called a standing miracle; it is not because "the watchman keeps the city;" perhaps there may be too much cause of reflection in that thing, and of inspection too; no, "it is from thy watchful protection, O thou keeper of *Boston*, who neither slumbers nor sleeps." Ten times has the fire made notable ruins among us, and our "good servant" been almost our "master;" but the ruins have mostly and quickly been rebuilt. I suppose that many more than a thousand houses are to be seen on this little piece of ground, all filled with the undeserved favors of God. Whence this preservation? This hath been the help of

our God; because "his mercy endureth forever!" But if ever this town saw a year of salvations, transcendently such was the last year unto us. A formidable French squadron hath not shot one bomb into the midst of thee, O thou *munition of rocks!* our streets have not run with blood and gore, and horrible devouring flames have not raged upon our substance: those are ignorant, and unthinking, and unthankful men who do not own that we have narrowly escaped as dreadful things as Carthagena or Newfoundland have suffered. I am sure our more considerate friends beyond sea were very suspicious, and well-nigh despairing, that victorious enemies had swallowed up the town. But "thy soul has escaped, O *Boston*, as a bird out of the snare of the fowlers." Or, if you will be insensible of this, ye vain men, yet be sensible that an English squadron hath not brought among us the tremendous pestilence under which a neighboring plantation hath undergone prodigious desolations. Boston, 'tis a marvellous thing a plague has not laid thee desolate! Our deliverance from our friends has been as full of astonishing mercy as our deliverance from our foes. We read of a certain city in Isaiah xix, 18, called, "The city of destruction." Why so? some say, because delivered from destruction. If that be so, then hast thou been a city of destruction: or I will rather say, a city of salvation: and this by the help of God; because "his mercy endureth forever." Shall I go on? I will. We have not had the bread of adversity and the water of affliction, like many other places. But yet all this while "our eyes have seen our teachers." Here are several "golden candlesticks" in the town. "Shining and burning lights" have illuminated them. There are gone to shine in an higher orb seven divines that were once the stars of this town, in the pastoral charge of it; besides many others that for some years gave us transient

influences. Churches flourishing with much love, and peace, and many "comforts of the Holy Spirit," have hitherto been our greatest glory. I wish that some sad eclipse do not come ere long upon this glory! The dispensations of the gospel were never enjoyed by any town with more liberty and purity for so long a while together. Our opportunities to draw near unto the Lord Jesus Christ in his ordinances cannot be parallelled. Boston, thou hast been lifted up to heaven; there is not a town upon earth which, on some accounts, has more to answer for. Such, oh, such has been our help from our God, because "his mercy endureth forever."

Let us acknowledge whose help it is that we have received, and not "give the glory of our God unto another." Poorly helped had we been, I may tell you, if we had none but human help all this while to depend upon. The favors of our superiors we deny not; we forget not the instruments of our help. Nevertheless, this little outcast Zion shall, with my consent, engrave the name of no man upon her Ebenezer! It was well confessed in Ps. cviii, 12, "Vain is the help of man!" It was well counselled in Ps. cxlvi, 3, "Put not your trust in princes, nor in the son of man, in whom there is no help."

Wherefore, first, let God in our Lord Jesus Christ have the glory of bestowing on us all the help that we have had. When the Spirit of God came upon a servant of his, he cried out unto David, in 1 Chron. xii, 18, "Thy God helpeth thee." This is the voice of God from heaven to Boston this day, "Thy God hath helped thee: thou hast by thy sin destroyed thyself, but in thy God hath been thy help." A great man once, building an edifice, caused an inscription of this importance to be written on the gates of it: "Such a place planted me, such a place watered me, and Cæsar gave the increase." One that

passed by, with a witty sarcasm, wrote under it, *Hic Deus nihil fecit;* that is, "God, it seems, did nothing for this man." But the inscription upon our Ebenezer, owning what help this town hath had, shall say, "Our God hath done all that is done!" Say then, O helped Boston, say as in Ps. cxxi, 2, "My help is from the Lord which made heaven and earth." Say, as in Ps. xciv, 17, "Unless the Lord had been my help, my soul had quickly dwelt in silence." And boldly say, "'Tis only because the Lord has been my helper, that earth and hell have never done all that they would unto me."

Let our Lord Jesus Christ be praised as our blessed helper! that stone which the foolish builders have refused, oh! set up that stone; even that high rock: set him on high in our praises and say that "that is our Ebenezer." 'Tis our Lord Jesus Christ who, in his infinite compassions for the town, hath said, as in Is. lxiii, 5, "I looked, and there was none to help; therefore my own arm hath brought salvation unto it." It is foretold concerning the idolatrous Roman Catholics that together with the Lord Jesus Christ they shall worship other *Mauzzim;* that is to say, other "protectors." Accordingly, all their towns ordinarily have singled out their protectors among the saints of heaven; such a saint is entitled unto the patronage of such a town among them, and such a saint for another: old Boston, by name, was but St. Botolph's town. Whereas thou, O Boston, shalt have but one protector in heaven, and that is our Lord Jesus Christ. Oh! rejoice in him alone, and say, "The Lord is my fortress and my deliverer!" There was a song once made for a town, which in its distresses had been helped wondrously; and the first clause in that song (you have it in Is. xxvi, 1) may be so rendered: "We have a strong town; salvation [or Jesus the Lord, whose name hath salvation in it] will appoint walls and bulwarks."

Truly what help we have had we will sing, " 'Tis our Jesus that hath appointed them." The old pagan towns were sometimes mighty solicitous to conceal the name of the particular god that they counted their protector, *ne ab hostibus evocatus, alio commigraret.*[1] But I shall be far from doing my town any damage by publishing the name of its protector; no, let all mankind know that the name of our protector is Jesus Christ: for " among the gods there is none like unto thee, O Lord: nor is any help like unto thine: and there is no rock like to our God." . . .

Wherefore, O our beloved people, I beseech you leave off, leave off to throw stones at your Ebenezers. Instead of that, pray for us, and " strive together with us in your prayers to God for us." Then with the help of Christ we'll promise you we will set ourselves to observe what special truths may be most needful to be inculcated upon you, and we will inculcate them. We will set ourselves to observe the temptations that beset you, the afflictions that assault you, and the duties that are incumbent on you; and we will accommodate ourselves unto them. We will set ourselves to observe what souls among you do call for our more particular addresses, and we will address them faithfully, and even travail in birth for them. Nor will we give over praying, and fasting, and crying to our great Lord for you until you die. Whatever other helpers the town enjoys, they shall have that convenience in Ezra v, 2, " With them were the prophets of God, helping them." Well, then, let the rest of our worthy helpers lend an helping hand for the promoting of those things wherein the weel of the town is wrapped up! When the Jews thought that a defiling thing was breaking in among them, in Acts xxi, 28, " They cried

[1] Lest, beguiled by the prayers and offerings of the enemy, he should take up a residence elsewhere.

out, 'Men of Israel, help!'" Truly there is cause to make that cry, "Men of Boston, help!" for ignorance, and profaneness, and bad living, and the worst things in the world are breaking in upon us.

And now will the justices of the town set themselves to consider how they may help to suppress all growing vices among us?

Will the constables of the town set themselves to consider how they may help to prevent all evil orders among us?

There are some who have the eye of the town so much upon them, that the very name of "townsmen" is that by which they are distinguished. Sirs, will you also consider how to help the affairs of the town so as that all things may go well among us?

Moreover, may not schoolmasters do much to instil principles of religion and civility, as well as other points of good education, into the children of the town? Only let the town well encourage its well-deserving schoolmasters.

There are some officers; but, concerning all, there are these two things to be desired: First, it is to be desired that such officers as are chosen among us may be chosen in the fear of God. May none but pious and prudent men, and such as love the town, be chosen to serve it. And, secondly, it is to be desired that officers of several sorts would often come together for consultation. Each of the sorts by themselves, may they often come together to consult, "What shall we do to serve the town in those interests which are committed unto our charge?" Oh! what a deplorable thing will it be for persons to be entrusted with talents (your opportunities to serve the town are so many talents), and they never seriously consider, "What good shall I do with my talents in the place where God hath stationed me?"

And will the representatives of the town be considered among the rest as entrusted with some singular advantages for our help? The Lord give you understanding in all things!

God help the town to manifest all that piety which a town so helped of him is obliged unto! When the people of God had been carried by his help through their difficulties, they set up stones to keep in mind how he had helped them; and something was written on the stones: but what was written? See Josh. viii, 32, "Joshua wrote upon the stones a copy of the law." Truly upon those Ebenezers which we set up we should write the law of our God, and recognize the obligations which the help of our God has laid upon us to keep it.

We are a very unpardonable town if, after all the help which our God has given us, we do not ingenuously inquire, "What shall we render to the Lord for all his benefits?" Render! Oh! let us ourselves thus answer the inquiry: "Lord, we will render all possible and filial obedience unto thee, because hitherto thou hast helped us: only do thou also help us to render that obedience!" Mark what I say: if there be so much as one prayerless house in such a town as this, 'tis inexcusable! How inexcusable, then, will be all flagitious outrages? There was a town ('twas the town of Sodom!) that had been wonderfully saved out of the hands of their enemies. But after the help that God sent unto them the town went on to sin against God in very prodigious instances. At last a provoked God sent a fire upon the town that made it an eternal desolation. Ah, Boston, beware, beware, lest the sins of Sodom get footing in thee! And what were the sins of Sodom? We find in Ezek. xvi, 49, "Behold, this was the iniquity of Sodom: pride, fulness of bread, and abundance of idleness was in her; neither did she strengthen the hand of the poor and the needy;" there

was much oppression there. If you know of any scandalous disorders in the town, do all you can to suppress them and redress them; and let not those that send their sons hither from other parts of the world, for to be improved in virtue, have cause to complain, "that after they came to Boston, they lost what little virtue was before budding in them; that in Boston they grew more debauched and more malignant than ever they were before!"

It was noted concerning the famous town of Port Royal in Jamaica, which you know was the other day swallowed up in a stupendous earthquake, that just before the earthquake the people were violently and scandalously set upon going to fortune-tellers upon all occasions: much notice was taken of this impiety generally prevailing among the people: but none of those wretched fortune-tellers could foresee or forestall the direful catastrophe. I have heard that there are fortune-tellers in this town sometimes consulted by some of the sinful inhabitants. I wish the town could be made too hot for these dangerous transgressors. I am sure the preservation of the town from horrendous earthquakes is one thing that bespeaks our Ebenezers; 'tis from the merciful help of our God unto us. But beware, I beseech you, of those provoking evils that may expose us to a plague exceeding all that are in the catalogue of the twenty-eighth of Deuteronomy.

Let me go on to say, What! shall there be bawdy-houses in such a town as this! It may be the neighbors, that could smoke them and rout them if they would, are loth to stir for fear of being reputed ill neighbors. But I say unto you, that you are ill neighbors because you do it not. All the neighbors are like to have their children and servants poisoned, and their dwellings laid in ashes, because you do it not.

And, oh! that the drinking-houses in the town might once come under a laudable regulation. The town has an enormous number of them; will the haunters of those houses hear the counsels of heaven? For you that are the town-dwellers, to be oft or long in your visits of the "ordinary," 'twill certainly expose you to mischiefs more than ordinary. I have seen certain taverns, where the pictures of horrible devourers were hanged out for the signs; and, thought I, 'twere well if such signs were not sometimes too significant: alas, men have their estates devoured, their names devoured, their hours devoured, and their very souls devoured, when they are so besotted that they are not in their element except they be tippling at such houses. When once a man is bewitched with the ordinary, what usually becomes of him? He is a gone man; and when he comes to die he will cry out, as many have done, "Ale-houses are hell-houses! ale-houses are hell-houses!"

But let the owners of those houses also now hear our counsels. "Oh! hearken to me, that God may hearken to you another day!" It is an honest, and a lawful, though it may not be a very desirable employment, that you have undertaken: you may glorify the Lord Jesus Christ in your employment if you will, and benefit the town considerably. There was a very godly man that was an innkeeper, and a great minister of God could say to that man, in 3 John 2, "Thy soul prospereth." Oh, let it not be said of you, since you are fallen into this employment, "Thy soul withereth!" It is thus with too many: especially when they that get a license perhaps to sell drink out of doors do stretch their license to sell within doors. Those private houses, when once a professor of the gospel comes to steal a living out of them, it commonly precipitates them into an abundance of wretched-

ness and confusion. But I pray God assist you that keep ordinaries, to keep the commandments of God in them.

There was an inn at Bethlehem where the Lord Jesus Christ was to be met withal. Can Boston boast of many such? Alas, too ordinarily it may be said, "There is no room for him in the inn!" My friends, let me beg it of you, banish the unfruitful works of darkness from your houses, and then the sun of righteousness will shine upon them. Don't countenance drunkenness, revelling, and misspending of precious time in your houses; let none have the snares of death laid for them in your houses. You'll say, "I shall starve, then!" I say, "Better starve than sin:" but you shall not. It is the word of the Most High, "Trust in the Lord, and do good, and verily thou shalt be fed." And is not peace of conscience, with a little, better than those riches that will shortly melt away, and then run like scalding metal down the very bowels of thy soul?

What shall I say more? There is one article of piety more to be recommended unto us all; and it is an article which all piety does exceedingly turn upon, that is, the sanctification of the Lord's Day. Some very judicious persons have observed that as "they sanctify the Lord's Day, remissly or carefully, just so their affairs usually prospered all the ensuing week." Sirs, you cannot more consult the prosperity of the town, in all its affairs, than by endeavoring that the Lord's Day may be exemplarily sanctified. When people about Jerusalem took too much liberty on the Sabbath, the ruler of the town contended with them, and said, "Ye bring wrath upon Israel, by profaning the Sabbath." I fear — I fear there are many among us, to whom it may be said, "Ye bring wrath upon Boston by profaning the Sabbath." And what wrath? Ah, Lord, prevent it! But there is an awful sentence in Jer.

xvii, 27: "If ye will not hearken unto me, to sanctify the Sabbath Day, then will I kindle a fire on the town, and it shall devour and shall not be quenched."

Finally, let the piety of the town manifest itself in a due regard unto the institutions of him whose help has hitherto been a shield unto us. Let the ark be in the town, and God will bless the town! I believe it may be found that in the mortal scourges of heaven which this town has felt there has been a discernible distinction of those that have come up to attend all the ordinances of the Lord Jesus Christ in the communion of his churches. Though these have had, as 'tis fit they should, a share in the common deaths, yet the destroying angel has not had so great a proportion of these in his commission as he has had of others. Whether this be so or no, to uphold, and support, and attend the ordinances of the Lord Jesus Christ in reforming churches, this will entitle the town to the help of heaven; for "upon the glory there shall be a defence!"

There were the victorious forces of Alexander, that in going backward and forward passed by Jerusalem without hurting it. Why so? Said the Lord in Zech. ix, 8, "I will encamp about my house, because of the army." If our God have an house here, he'll encamp about it. Nazianzen, a famous minister of the gospel, taking his farewell of Constantinople, an old man that had sat under his ministry cried out, "Oh! my father, don't you dare to go away: you'll carry the whole Trinity with you!" How much more may it be cried out, "If we lose or slight the ordinances of the Lord Jesus Christ, we forego the help of all the Trinity with them!"

Extraordinary equity and charity, as well as piety, well becomes a town that hath been by the help of God so extra-

ordinarily signalized. A town marvellously helped by God has this foretold concerning it, in Is. i, 26, "Afterward thou shalt be called the city of righteousness, the faithful city." May the Ebenezers of this town render it a town of equity and a town of charity! Oh! there should be none but fair dealings in a town wherewith Heaven has dealt so favorably. Let us deal fairly in bargains; deal fairly in taxes; deal fairly in paying respects to such as have been benefactors unto the town. 'Tis but equity that they who have been old standers in the town, and both with person and estate served the town unto the utmost for many years together, should on all proper occasions be considered.

For charity — I may indeed speak it without flattery — this town has not many equals on the face of the earth. Our Lord Jesus Christ from heaven wrote unto the good people of a town in the lesser Asia (Rev. ii, 19), "I know thy works and charity." From that blessed Lord I may venture to bring that message unto the good people of this town; "the glorious Lord of heaven knows thy works, O Boston, and all thy charity." This is a poor town, and yet it may be said of the Bostonians, as it was of the Macedonians, "their deep poverty hath abounded unto the riches of their liberality." O ye bountiful people of God, all your daily bounties to the needy, all your subscriptions to send the bread of life abroad unto places that are perishing in wickedness, all your collections in your assemblies as often as they are called for; "all these alms are come up for a memorial before God!" The Lord Jesus Christ in heaven hath beheld your helpfulness, and readiness to every good work; and he hath requited it with his helpful Ebenezers.

It was said in Is. xxxii, 8, "The liberal deviseth liberal things, and by liberal things he shall stand." There are some

in this town that are always devising liberal things, and our Lord Jesus Christ lets the town stand for the sake of those! Instead of exhorting you to augment your charity, I will rather utter an exhortation, or at least a supplication, that you may not abuse your charity by misapplying of it. I remember I have read that an inhabitant of the city Pisa being asked why their town so went, as it then did, unto decay?—he fetched a deep sigh, and said, "Our young men are too prodigal, our old men are too affectionate, and we have no punishment for those that spend their years in idleness." Ah! the last stroke of that complaint I must here sigh it over again. Idleness, alas! idleness increases in the town exceedingly; idleness, of which there never came any goodness! idleness, which is a "reproach to any people." We work hard all summer, and the drones count themselves wronged if they have it not in the winter divided among them. The poor that can't work are objects for your liberality. But the poor that can work and won't, the best liberality to them is to make them. I beseech you, sirs, to find out a method quickly, that the idle persons in the town may earn their bread; it were the best piece of charity that could be shown unto them, and equity unto us all. Our beggars do shamefully grow upon us, and such beggars, too, as our Lord Jesus Christ himself hath expressly forbidden us to countenance. I have read a printed sermon which was preached before "both Houses of Parliament, the Lord Mayor and Aldermen of London, and the Assembly of Divines," the greatest audience then in the world; and in that sermon the preacher had this passage: "I have lived in a country where in seven years I never saw a beggar, nor heard an oath, nor looked upon a drunkard." Shall I tell you where that Utopia was? 'Twas New England! But they that go from hence must now tell another story.

May the changes, and especially the judgments that have come upon the town, direct us what help to petition from the "God of our salvations." The Israelites had formerly seen dismal things, where they now set up their Ebenezer: the Philistines had no less than twice beaten them there, and there taken from them the Ark of God. Now we are setting up our Ebenezer, let us a little call to mind some dismal things that we have seen; the Ebenezer will go up the better for it.

We read in 1 Sam. vi, 18, concerning "the great stone of Abel." Some say that Adam erected that stone as a grave-stone for his Abel, and wrote that epitaph upon it, "Here was poured out the blood of the righteous Abel." I know nothing of this; the names, I know, differ in the original; but as we may erect many a stone for an Ebenezer, so we may erect many a great stone of Abel, that is to say, we may write mourning and sorrow upon the condition of the town in various examples. Now from the stones of Abel we will a little gather what we should wish to write upon the stones of our Ebenezer.

What changes have we seen in point of religion! It was noted by Luther, he "could never see good order in the church last more than fifteen years together in the purity of it." Blessed be God, religion hath here flourished in the purity of it for more than fifteen years together. But certainly the power of godliness is now grievously decayed among us. As the prophet of old exclaimed, in Joel i, 2, "Hear this, ye old men, and give ear, ye inhabitants! has this been in your days?" Thus may I say, "Hear this, ye old men, that are the inhabitants of the town: can't you remember that in your days a prayerful, a watchful, a fruitful Christian, and a well-governed family, was a more common sight, than it is now in our days? Can't you remember that in your days those abominable things

did not show their heads that are now barefaced among us? Here then is a petition to be made unto our God: "Lord, help us to remember whence we are fallen, and to repent, and to do the first works!"

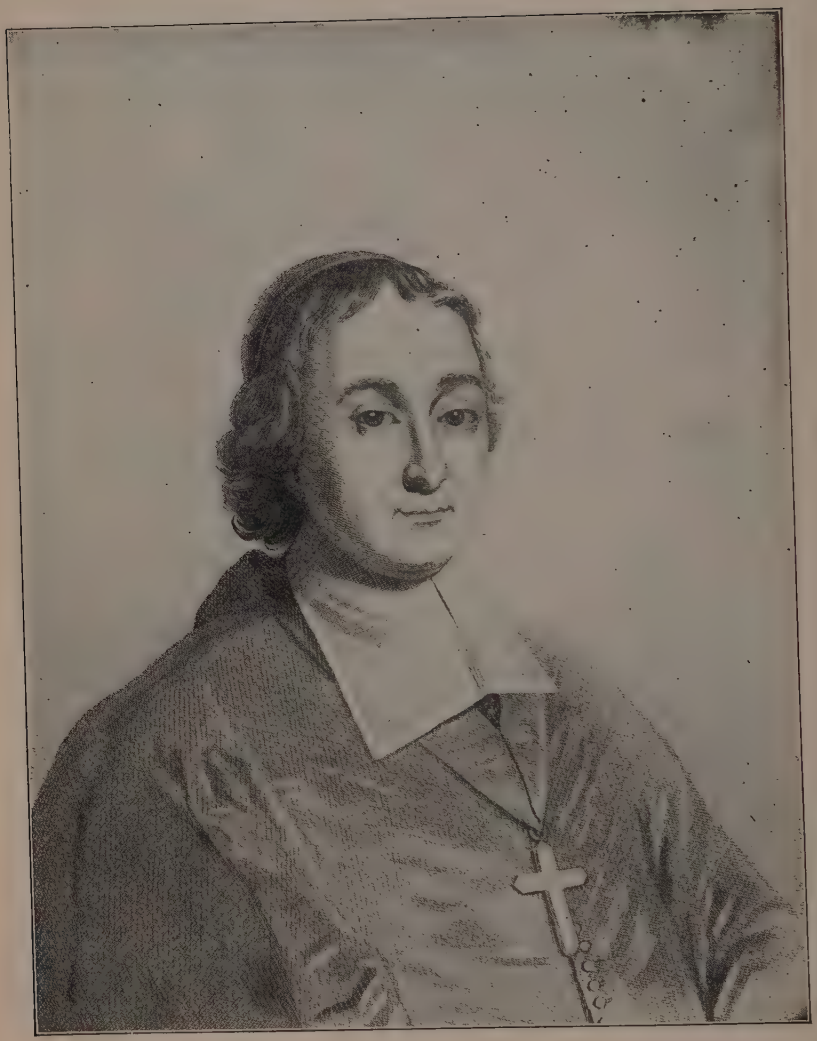
Again, What changes have we seen in point of mortality? By mortality almost all the old race of our first planters here are carried off; the old stock is in a manner expired. We see the fulfilment of that word in Eccl. i, 4, "One generation passeth away, and another generation cometh." It would be no unprofitable thing for you to pass over the several streets, and call to mind who lived here so many years ago? Why? In that place lived such an one. But where are they now? Oh! they are gone; they are gone into that eternal world, whither we must quickly follow them. Here is another petition to be made unto God: "Lord, help us to number our days, and apply our hearts unto wisdom, that when the places that now know us do know us no more, we may begone into the city of God!"

Furthermore, What changes have we seen in point of possessions? If some that are now rich were once low in the world, 'tis possible more that were once rich are now brought very low. Ah! Boston, thou hast seen the vanity of all worldly possessions. One fatal morning, which laid fourscore of thy dwelling-houses and seventy of thy warehouses in a ruinous heap, not nineteen years ago, gave thee to read it in fiery characters. And an huge fleet of thy vessels, which they would make if they were all together, that have miscarried in the late war, has given thee to read more of it. Here is one petition more to be made unto our God: "Lord, help us to ensure a better and a lasting substance in heaven, and the good part that cannot be taken away."

In fine, how dreadfully have the young people of Boston

perished under the judgments of God! A renowned writer among the Pagans could make this remark: there was a town so irreligious and atheistical that they did not pay their first-fruits unto God; (which the light of nature taught the Pagans to do!) and, says he, they were by a sudden desolation so strangely destroyed that there were no remainders either of the persons or of the houses to be seen any more. Ah, my young folks, there are few first-fruits paid unto the Lord Jesus Christ among you. From hence it comes to pass that the consuming wrath of God is every day upon you. New England has been like a tottering house, the very foundations of it have been shaking; but the house thus oversetting by the whirlwinds of the wrath of God had been like Job's house: "It falls upon the young men, and they are dead!" The disasters on our young folks have been so multiplied that there are few parents among us but what will go with wounded hearts down unto their graves: their daily moans are, "Ah, my son, cut off in his youth! My son, my son!" Behold then the help that we are to ask of our God; and why do we, with no more days of prayer with fasting, ask it? "Lord, help the young people of Boston to remember thee in the days of their youth, and satisfy unto the survivors the terrible things that have come upon so many of that generation."

And now as Joshua, having reasoned with his people a little before he died, in Josh. xxiv, 26, 27, "took a great stone, and set it up, and said unto all the people, Behold, this stone shall be a witness unto you, lest ye deny your God;" thus we have been this day setting up a stone, even an Ebenezer, among you; and I conclude, earnestly testifying unto you, Behold this stone shall be a witness unto you, that the Lord Jesus Christ has been a good Lord unto you, and if you seek him, he will be still found of you; but if you forsake him, he will cast you off forever.



MASSILLON

JEAN B. MASSILLON

JEAN BAPTISTE MASSILLON, a distinguished French divine and orator, "the Racine of the pulpit," as he has been called, was born at Hyères, Provence, France, June 24, 1663, and died at Clermont, of the see of which he was bishop, Sept. 18, 1742. In youth he studied under the fathers of the Congregation of the Oratory at Marseilles, and in 1681 he himself entered the order. For many years he lived in the Trappist monastery of Sept-Fonts, and left it at the instance of Cardinal de Noailles to become director of the Seminary of St. Magloire, in Paris. Here, and at Montpellier, he preached a series of notable Lenten sermons which made such an impression on his vast audiences that at the season of Advent, in 1699, he was summoned to preach before the French Court. This led, however, to no preferment, as Massillon was not given to flattery and possessed few of the arts of the courtier. The Regency was more favorable to him, and in 1717 he was nominated to the see of Clermont and bidden to preach the Lenten sermons of that year before Louis XV. He preached for the last time in Paris in 1723, and delivered the funeral oration over the body of the Duchess Dowager of Orléans. The remainder of his life he spent at Clermont, dying in his 85th year. His published works, embracing sixteen volumes, appeared in Paris in 1828.

THE CURSE OF A MALIGNANT TONGUE

THE tongue, says the Apostle James, is a devouring fire, a world of iniquity, an unruly evil, full of deadly poison. And behold what I would have applied to the tongue of the evil-speaker, had I undertaken to give you a just and natural idea of all the enormity of this vice; I would have said that the tongue of the slanderer is a devouring fire which tarnishes whatever it touches; which exercises its fury on the good grain, equally as on the chaff; on the profane, as on the sacred; which, wherever it passes, leaves only desolation and ruin; digs even into the bowels of the earth, and fixes itself on things the most hidden; turns into vile ashes what only a moment before had appeared to us so precious and brilliant;

acts with more violence and danger than ever in the time when it was apparently smothered up and almost extinct; which blackens what it cannot consume, and sometimes sparkles and delights before it destroys. I would have told you that evil-speaking is an assemblage of iniquity; a secret pride, which discovers to us the mote in our brother's eye, but hides the beam which is in our own; a mean envy, which, hurt at the talents of prosperity of others, makes them the subject of its censures, and studies to dim the splendor of whatever outshines itself; a disguised hatred, which sheds, in its speeches, the hidden venom of the heart; an unworthy duplicity, which praises to the face and tears to pieces behind the back; a shameful levity, which has no command over itself or its words, and often sacrifices both fortune and comfort to the imprudence of an amusing conversation; a deliberate barbarity, which goes to pierce your absent brother; a scandal, where you become a subject of shame and sin to those who listen to you; an injustice, where you ravish from your brother what is dearest to him. I should have said that slander is a restless evil, which disturbs society, spreads dissension through cities and countries, disunites the strictest friendships; is the source of hatred and revenge; fills, wherever it enters, with disturbances and confusion, and everywhere is an enemy to peace, comfort, and Christian good-breeding. Lastly, I should have added that it is an evil full of deadly poison; whatever flows from it is infected and poisons whatever it approaches; that even its praises are empoisoned, its applauses malicious, its silence criminal, its gestures, motions, and looks have all their venom and spread it each in their way.

Behold, what in this discourse it would have been my duty, more at large, to have exposed to your view, had I now proposed only to paint to you the vileness of the vice, which I am now going to combat; but, as I have already said, these are only general invectives, which none apply to themselves. The more odious the vice is represented, the less do you perceive yourselves concerned in it; and though you acknowledge the principle, you make no use of it in the regulation of your manners; because, in these general paintings, we always find features which resemble us not. I wish, therefore, to confine myself at present to the single object of making you feel all the injustice of that description of slander which you think the more innocent; and, lest you should not feel yourself connected with what I shall say, I shall attack it only in the pretexts which you continually employ in its justification.

Now the first pretext which authorizes in the world almost all the defamations, and is the cause that our conversations are now continual censures upon our brethren, is the pretended insignificance of the vices we expose to view. We would not wish to tarnish a man of character or ruin his fortune by dishonoring him in the world; to stain the principles of a woman's conduct by entering into the essential points of it; that would be too infamous and mean; but upon a thousand faults which lead our judgment to believe them capable of all the rest; to inspire the minds of those who listen to us with a thousand suspicions which point out what we dare not say; to make satirical remarks which discover a mystery, where no person before had perceived the least intention of concealment; by poisonous interpretations to give an air of ridicule to manners which had hitherto escaped observation; to let everything, on certain points,

be clearly understood, while protesting that they are incapable themselves of cunning or deceit, is what the world makes little scruples of; and though the motives, the circumstances, and the effects of these discourses be highly criminal, yet gayety and liveliness excuse their malignity, to those who listen to us, and even conceal from ourselves their atrocity.

I say, in the first place, the motives. I know that it is, above all, by the innocency of the intention that they pretend to justify themselves; that you continually say that your design is not to tarnish the reputation of your brother, but innocently to divert yourselves with faults which do not dishonor him in the eyes of the world. You, my dear hearer, to divert yourself with his faults! But what is that cruel pleasure which carries sorrow and bitterness to the heart of your brother? Where is the innocency of an amusement whose source springs from vices which ought to inspire you with compassion and grief? If Jesus Christ forbids us in the Gospel to invigorate the languors of conversation by idle words, shall it be more permitted to you to enliven it by derisions and censures? If the law curses him who uncovers the nakedness of his relations, shall you who add raillery and insult to the discovery be more protected from that malediction? If whoever calls his brother fool be worthy, according to Jesus Christ, of eternal fire, shall he who renders him the contempt and laughing-stock of the profane assembly escape the same punishment? You, to amuse yourself with his faults? But does charity delight in evil? Is that rejoicing in the Lord, so commanded by the Apostle? If you love your brother as yourself, can you delight in what afflicts him? Ah! the Church formerly held in horror the exhibition of

gladiators, and denied that believers, brought up in the tenderness and benignity of Jesus Christ, could innocently feast their eyes with the blood and death of these unfortunate slaves, or form a harmless recreation of so inhuman a pleasure. But you renew more detestable shows to enliven your languor; you bring upon the stage not infamous wretches devoted to death, but members of Jesus Christ, your brethren; and there you entertain the spectators with wounds which you inflict on persons rendered sacred by baptism.

Is it then necessary that your brother should suffer, to amuse you? Can you find no delight in your conversations, unless his blood, as I may say, is furnished toward your iniquitous pleasures? Edify each other, says St. Paul, by words of peace and charity; relate the wonders of God toward the just, the history of his mercies to sinners; recall the virtues of those who, with the sign of faith, have preceded us; make an agreeable relaxation to yourselves, in reciting the pious examples of your brethren with whom you live; with a religious joy speak of the victories of faith, of the aggrandizement of the kingdom of Jesus Christ, of the establishment of the truth and the extinction of error, of the favors which Jesus Christ bestows on his Church, by raising up in its faithful pastors, enlightened members, and religious princes; animate yourselves to virtue by contemplating the little solidity of the world, the emptiness of pleasures, and the unhappiness of sinners, who yield themselves up to their unruly passions. Are these grand objects not worthy the delight of Christians? It was thus, however, that the first believers rejoiced in the Lord, and, from the sweets of their conversations, formed one of the most holy consolations to their temporal calamities. It is the

heart, my brethren, which decides upon our pleasures; a corrupted heart feels no delight but in what recalls to him the image of his vices; innocent delights are only suitable to virtue.

In effect, you excuse the malignity of your censures by the innocency of your intentions. But fathom the secret of your heart: Whence comes it that your sarcasms are always pointed to such an individual, and that you never amuse yourself with more wit, or more agreeably, than in recalling his faults? May it not proceed from a secret jealousy? Do not his talents, fortune, credit, station, or character, hurt you more than his faults? Would you find him so fit a subject for censure, had he fewer of those qualities which exalt him above you? Would you experience such pleasure in exposing his foibles, did not the world find qualities in him both valuable and praiseworthy? Would Saul have so often repeated with such pleasure that David was only the son of Jesse, had he not considered him as a rival, more deserving than himself of the empire? Whence comes it that the faults of all others find you more indulgent? That elsewhere you excuse everything, but here every circumstance comes empoisoned from your mouth? Go to the source, and examine if it is not some secret root of bitterness in your heart. And can you pretend to justify, by the innocency of the intention, discourses which flow from so corrupted a principle? You maintain that it is neither from hatred nor jealousy against your brother. I wish to believe it; but in your sarcasms may there not be motives, perhaps, still more shameful and mean? Is it not your wish to render yourself agreeable by turning your brother into an object of contempt and ridicule? Do you not sacrifice his character to your fortune? Courts are always so filled

with these adulatory and sordidly interested satires on each other! The great are to be pitied whenever they yield themselves up to unwarrantable aversions. Vices are soon found out, even in that virtue itself which displeases them.

But, after all, you do not feel yourselves guilty, you say, of all these vile motives; and that it is merely through indiscretion and levity of speech, if it sometimes happens that you defame your brethren. But is it by that you can suppose yourself more innocent? Levity and indiscretion; that vice so unworthy of the gravity of a Christian, so distant from the seriousness and solidity of faith, and so often condemned in the Gospel, can it justify another vice? What matters it to the brother whom you stab whether it be done through indiscretion or malice? Does an arrow, unwittingly drawn, make a less dangerous or slighter wound than if sent on purpose? Is the deadly blow which you give to your brother more slight because it was lanced through imprudence and levity? And what signifies the innocency of the intention when the action is a crime? But, besides, is there no criminality in indiscretion with regard to the reputation of your brethren? In any case whatever can more circumspection and prudence be required? Are not all the duties of Christianity comprised in that of charity? Does not all religion, as I may say, consist in that? And to be incapable of attention and care, in a point so highly essential, is it not considering, as it were, all the rest as a sport? Ah! it is here he ought to put a guard of circumspection on his tongue, weigh every word, put them together in his heart, says the sage Ecclesiasticus, and let them ripen in his mouth. Do any of these inconsiderate speeches ever escape you against yourself? Do you ever fail in attention to what interests your honor

or glory? What indefatigable cares! what exertions and industry, to make them prosper! To what lengths we see you go, to increase your interest or to improve your fortune! If it ever happens that you take blame to yourself, it is always under circumstances which tend to your praise. You censure in yourself only faults which do you honor; and, in confessing your vices, you wish only to recapitulate your virtues. Self-love connects everything with yourself. Love your brother as you love yourself, and everything will recall you to him; you will be incapable of indiscretion where his interest is concerned, and will no longer need our instructions in respect to what you owe to his character and glory.

SIR ROBERT WALPOLE

SIR ROBERT WALPOLE, English statesman and financier, chief minister of the era of George II, was born at Houghton, Norfolk, England, Aug. 26, 1676, and died there, Earl of Orford (created 1742), March 18, 1745. Educated at Eton and at Cambridge, he entered Parliament in 1701, and in the following year became member for King's Lynn and a favorite of the Whig leaders. He rose rapidly in Parliament, became a member of the Cabinet and of the council to Prince George, was secretary of war in 1708, though personally a great lover of peace, and manager of the impeachment and prosecution of Dr. Sacheverell for censuring in his sermons the then Whig ministry. On the downfall of the latter, Walpole was accused of corruption (most politicians in his day had their price), and was for six months committed to the Tower. On the impeachment of Bolingbroke (Henry St. John) and the Tories, Walpole became chancellor of the exchequer and first lord of the treasury, and in 1721 he came into almost exclusive power as prime minister, a post he retained for twenty-one years. England at this era owed much to him for his wisdom and good government, and especially for his pacific policy and his untiring efforts to give the nation the benefit of a sound finance. It is moreover to his policy, in defeating the designs of the Jacobites, that the Hanoverian dynasty in great part owe their permanent occupancy of the British throne. Into the war with Spain, Walpole was driven against his will; in other respects, he was, though greedy of power, the greatest statesman of his time, and remarkable for his sound views on finance.

ON A MOTION FOR ADDRESSING THE KING FOR HIS REMOVAL

[The unpopularity of Walpole was greatly increased by the disasters of the Spanish war, all of which were ascribed to his bad management or want of preparation. The Opposition therefore decided, early in 1741, on the extreme measure of proposing an address to the king for his removal. Accordingly Mr. Sandys, who was designated to take the lead, gave notice of a motion to that effect on the 11th of February, 1741. At the end of two days the motion was made. A few days after, Walpole made a speech of four hours, in reply to Sandys and others, by whom he had been attacked. We have only an imperfect outline of his argument in the speech given below, but there is reason to believe that the introductory part and the conclusion are very nearly in his own words.]

IT HAS been observed by several gentlemen, in vindication of this motion, that if it should be carried neither my life, liberty, nor estate will be affected. But do the honorable gentlemen consider my character and reputation as

of no moment? Is it no imputation to be arraigned before this House, in which I have sat forty years, and to have my name transmitted to posterity with disgrace and infamy? I will not conceal my sentiments that to be named in Parliament as a subject of inquiry is to me a matter of great concern. But I have the satisfaction, at the same time, to reflect that the impression to be made depends upon the consistency of the charge and the motives of the prosecutors.

Had the charge been reduced to specific allegations, I should have felt myself called upon for a specific defence. Had I served a weak or wicked master, and implicitly obeyed his dictates, obedience to his commands must have been my only justification. But as it has been my good fortune to serve a master who wants no bad ministers, and would have hearkened to none, my defence must rest on my own conduct. The consciousness of innocence is also a sufficient support against my present prosecutors. A further justification is derived from a consideration of the views and abilities of the prosecutors. Had I been guilty of great enormities, they want neither zeal and inclination to bring them forward, nor ability to place them in the most prominent point of view. But as I am conscious of no crime, my own experience convinces me that none can be justly imputed.

I must therefore ask the gentlemen, from whence does this attack proceed? From the passions and prejudices of the parties combined against me, who may be divided into three classes, the Boys, the riper Patriots, and the Tories. The Tories I can easily forgive. They have unwillingly come into the measure; and they do me honor in thinking it necessary to remove me, as their only obstacle. What, then, is the inference to be drawn from these premises? That demerit with my opponents ought to be considered as merit with others.

But my great and principal crime is my long continuance in office; or, in other words, the long exclusion of those who now complain against me. This is the heinous offence which exceeds all others. I keep from them the possession of that power, those honors, and those emoluments, to which they so ardently and pertinaciously aspire. I will not attempt to deny the reasonableness and necessity of a party war; but in carrying on that war all principles and rules of justice should not be departed from. The Tories must confess that the most obnoxious persons have felt few instances of extra-judicial power. Wherever they have been arraigned, a plain charge has been exhibited against them. They have had an impartial trial and have been permitted to make their defence. And will they, who have experienced this fair and equitable mode of proceeding, act in direct opposition to every principle of justice and establish this fatal precedent of Parliamentary inquisition? Whom would they conciliate by a conduct so contrary to principle and precedent?

Can it be fitting in them [the Tories], who have divided the public opinion of the nation, to share it with those who now appear as their competitors? With the men of yesterday, the boys in politics, who would be absolutely contemptible did not their audacity render them detestable? With the mock patriots, whose practice and professions prove their selfishness and malignity; who threatened to pursue me to destruction, and who have never for a moment lost sight of their object? These men, under the name of Separatists, presume to call themselves exclusively the nation and the people, and under that character assume all power. In their estimation, the king, lords, and commons are a faction, and they are the government.

Upon these principles they threaten the destruction of all

authority and think they have a right to judge, direct, and resist all legal magistrates. They withdraw from Parliament because they succeed in nothing; and then attribute their want of success, not to its true cause, their own want of integrity and importance, but to the effect of places, pensions, and corruption.

May it not be asked on this point, Are the people on the court side more united than on the other? Are not the Tories, Jacobites, and Patriots equally determined? What makes this strict union? What cements this heterogeneous mass? Party engagements and personal attachments. However different their views and principles, they all agree in opposition. The Jacobites distress the government they would subvert; the Tories contend for party prevalence and power. The Patriots, from discontent and disappointment, would change the ministry, that themselves may exclusively succeed. They have labored this point twenty years unsuccessfully. They are impatient of longer delay. They clamor for change of measures, but mean only change of ministers.

In party contests why should not both sides be equally steady? Does not a Whig administration as well deserve the support of the Whigs as the contrary? Why is not principle the cement in one as well as the other; especially when my opponents confess that all is levelled against one man? Why this one man? Because they think, vainly, nobody else could withstand them. All others are treated as tools and vassals. The one is the corrupter; the numbers corrupted.

But whence this cry of corruption, and exclusive claim of honorable distinction? Compare the estates, characters, and fortunes of the Commons on one side with those on the other. Let the matter be fairly investigated. Survey and examine the individuals who usually support the measures of govern-

ment, and those who are in opposition. Let us see to whose side the balance preponderates. Look round both Houses, and see to which side the balance of virtue and talents preponderates! Are all these on one side, and not on the other? Or are all these to be counterbalanced by an affected claim to the exclusive title of patriotism?

Gentlemen have talked a great deal of patriotism. A venerable word, when duly practised. But I am sorry to say that of late it has been so much hackneyed about that it is in danger of falling into disgrace. The very idea of true patriotism is lost, and the term has been prostituted to the very worst of purposes. A patriot, sir! Why, patriots spring up like mushrooms! I could raise fifty of them within the four-and-twenty hours. I have raised many of them in one night. It is but refusing to gratify an unreasonable or an insolent demand, and up starts a patriot. I have never been afraid of making patriots; but I disdain and despise all their efforts. This pretended virtue proceeds from personal malice and disappointed ambition. There is not a man among them whose particular aim I am not able to ascertain, and from what motive they have entered into the lists of opposition.

I shall now consider the articles of accusation which they have brought against me, and which they have not thought fit to reduce to specific charges; and I shall consider these in the same order as that in which they were placed by the honorable member who made the motion. First, in regard to foreign affairs; secondly, to domestic affairs; and, thirdly, to the conduct of the war.

As to foreign affairs, I must take notice of the uncandid manner in which the gentlemen on the other side have managed the question by blending numerous treaties and complicated negotiations into one general mass

To form a fair and candid judgment of the subject it becomes necessary not to consider the treaties merely insulated, but to advert to the time in which they were made, to the circumstances and situation of Europe when they were made, to the peculiar situation in which I stand, and to the power which I possessed. I am called repeatedly and insidiously prime and sole minister. Admitting, however, for the sake of argument, that I am prime and sole minister in this country, am I, therefore, prime and sole minister of all Europe? Am I answerable for the conduct of other countries as well as for that of my own? Many words are not wanting to show that the particular view of each court occasioned the dangers which affected the public tranquillity; yet the whole is charged to my account. Nor is this sufficient. Whatever was the conduct of England, I am equally arraigned. If we maintained ourselves in peace, and took no share in foreign transactions, we are reproached for tameness and pusillanimity. If, on the contrary, we interfered in these disputes, we are called Don Quixotes, and dupes to all the world. If we contracted guarantees, it was asked why is the nation wantonly burdened? If guarantees were declined, we were reproached with having no allies.

I have, however, sir, this advantage, that all the objections now alleged against the conduct of the administration to which I have the honor to belong have already been answered to the satisfaction of a majority of both houses of Parliament, and I believe to the satisfaction of a majority of the better sort of people in the nation. I need, therefore, only repeat a few of these answers that have been made already, which I shall do in the order of time in which the several transactions happened; and consequently must begin with our refusing to accept of the sole mediation offered us by Spain, on the breach between that court and the court of France occasioned by the dismission of the Infanta of Spain.

I hope it will not be said we had any reason to quarrel with France upon that account; and therefore, if our accepting of that mediation might have produced a rupture with France, it was not our duty to interfere unless we had something very beneficial to expect from the acceptance. A reconciliation between the courts of Vienna and Madrid, it is true, was desirable to all Europe as well as to us, provided it had been brought about without any design to disturb our tranquillity or the tranquillity of Europe. But both parties were then so high in their demands that we could hope for no success; and if the negotiation had ended without effect we might have expected the common fate of arbitrators, the disobliging of both. Therefore, as it was our interest to keep well with both, I must still think it was the most prudent part we could act to refuse the offered mediation.

The next step of our foreign conduct, exposed to reprehension, is the treaty of Hanover. Sir, if I were to give the true history of that treaty, which no gentleman can desire I should, I am sure I could fully justify my own conduct. But as I do not desire to justify my own without justifying his late Majesty's conduct, I must observe that his late Majesty had such information as convinced not only him, but those of his council, both at home and abroad, that some dangerous designs had been formed between the Emperor and Spain at the time of their concluding the treaty at Vienna, in May, 1725; designs, sir, which were dangerous not only to the liberties of this nation, but to the liberties of Europe. They were not only to wrest Gibraltar and Port Mahon from this nation, and force the Pretender upon us; but they were to have Don Carlos married to the Emperor's eldest daughter, who would thereby have had a probability of uniting in his person, or in the person of some of his successors, the crowns of France and Spain,

with the imperial dignity and the Austrian dominions. It was therefore highly reasonable, both in France and us, to take the alarm at such designs, and to think betimes of preventing their being carried into execution. But with regard to us, it was more particularly our business to take the alarm, because we were to have been immediately attacked. I shall grant, sir, it would have been very difficult, if not impossible, for Spain and the Emperor, joined together, to have invaded or made themselves masters of any of the British dominions. But will it be said they might not have invaded the King's dominions in Germany, in order to force him to a compliance with what they desired of him as king of Great Britain? And if those dominions had been invaded on account of a quarrel with this nation, should we not have been obliged, both in honor and interest, to defend them? When we were thus threatened, it was therefore absolutely necessary for us to make an alliance with France; and, that we might not trust too much to their assistance, it was likewise necessary to form alliances with the northern powers and with some of the princes in Germany, which we never did, nor ever could do, without granting them immediate subsidies. These measures were, therefore, I still think, not only prudent, but necessary; and by these measures we made it much more dangerous for the Emperor and Spain to attack us than it would otherwise have been.

But still, sir, though by these alliances we put ourselves upon an equal footing with our enemies in case of an attack, yet, in order to preserve the tranquillity of Europe as well as our own, there was something else to be done. We knew that war could not be begun and carried on without money; we knew that the Emperor had no money for that purpose without receiving large remittances from Spain; and we knew that Spain could make no such remittances without receiving

large returns of treasure from the West Indies. The only way, therefore, to render these two powers incapable of disturbing the tranquillity of Europe, was by sending a squadron to the West Indies to stop the return of the Spanish galleons; and this made it necessary, at the same time, to send a squadron to the Mediterranean for the security of our valuable possessions in that part of the world.

By these measures the Emperor saw the impossibility of attacking us in any part of the world, because Spain could give him no assistance either in money or troops; and the attack made by the Spaniards upon Gibraltar was so feeble, that we had no occasion to call upon our allies for assistance. A small squadron of our own prevented their attacking it by sea, and from their attack by land we had nothing to fear. They might have knocked their brains out against inaccessible rocks to this very day without bringing that fortress into any danger.

I do not pretend, sir, to be a great master of foreign affairs. In that post in which I have the honor to serve his Majesty, it is not my business to interfere; and as one of his Majesty's council I have but one voice. But if I had been the sole adviser of the treaty of Hanover and of all the measures which were taken in pursuance of it, from what I have said I hope it will appear that I do not deserve to be censured either as a weak or a wicked minister on that account.

The next measures which incurred censure were the guarantee of the Pragmatic Sanction by the second treaty of Vienna, and the refusal of the cabinet to assist the house of Austria, in conformity with the articles of that guarantee.

As to the guarantee of the Pragmatic Sanction, I am really surprised to find that measure objected to. It was so universally approved of, both within doors and without, that till

this very day I think no fault was ever found with it, unless it was that of being too long delayed. If it was so necessary for supporting the balance of power in Europe, as has been insisted on in this debate, to preserve entire the dominions of the house of Austria, surely it was not our business to insist upon a partition of them in favor of any of the princes of the empire. But if we had, could we have expected that the house of Austria would have agreed to any such partition, even for the acquisition of our guarantee? The King of Prussia had, it is true, a claim upon some lordships in Silesia; but that claim was absolutely denied by the court of Vienna, and was not at that time so much insisted on by the late King of Prussia. Nay, if he had lived till this time, I believe it would not now have been insisted on; for he acceded to that guarantee without any reservation of that claim; therefore I must look upon this as an objection which has since arisen from an accident that could not then be foreseen or provided against.

I must therefore think, sir, that our guarantee of the Pragmatic Sanction, or our manner of doing it, cannot now be objected to, nor any person censured by Parliament for advising that measure. In regard to the refusal of the cabinet to assist the house of Austria, though it was prudent and right in us to enter into that guarantee, we were not therefore obliged to enter into every broil the house of Austria might afterward lead themselves into. And therefore we were not in honor obliged to take any share in the war which the Emperor brought upon himself in the year 1733; nor were we in interest obliged to take a share in that war as long as neither side attempted to push their conquests farther than was consistent with the balance of power in Europe, which was a case that did not happen. For the power of the house

of Austria was not diminished by the event of that war, because they got Tuscany, Parma, and Placentia in lieu of Naples and Sicily; nor was the power of France much increased, because Lorraine was a province she had taken and kept possession of during every war in which she had been engaged.

As to the disputes with Spain, they had not then reached such a height as to make it necessary for us to come to an open rupture. We had then reason to hope that all differences would be accommodated in an amicable manner; and while we have any such hopes it can never be prudent for us to engage ourselves in war, especially with Spain, where we have always had a very beneficial commerce. These hopes, it is true, sir, at last proved abortive; but I never heard it was a crime to hope for the best. This sort of hope was the cause of the late Convention. If Spain had performed her part of that preliminary treaty, I am sure it would not have been wrong in us to have hoped for a friendly accommodation, and for that end to have waited nine or ten months longer, in which time the plenipotentiaries were, by the treaty, to have adjusted all the differences subsisting between the two nations. But the failure of Spain in performing what had been agreed to by this preliminary put an end to all our hopes, and then, and not till then, it became prudent to enter into hostilities, which were commenced as soon as possible after the expiration of the term limited for the payment of the £95,000.

Strong and virulent censures have been cast on me for having commenced the war without a single ally; and this deficiency has been ascribed to the multifarious treaties in which I have bewildered myself. But although the authors of this imputation are well apprised that all these treaties have been

submitted to and approved by Parliament, yet they are now brought forward as crimes, without appealing to the judgment of Parliament, and without proving or declaring that all or any of them were advised by me. A supposed sole minister is to be condemned and punished as the author of all; and what adds to the enormity is that an attempt was made to convict him uncharged and unheard, without taking into consideration the most arduous crisis which ever occurred in the annals of Europe. Sweden corrupted by France; Denmark tempted and wavering; the Landgrave of Hesse Cassel almost gained; the King of Prussia, the Emperor, and the Tsarina, with whom alliances had been negotiating, dead; the Austrian dominions claimed by Spain and Bavaria; the Elector of Saxony hesitating whether he should accede to the general confederacy planned by France; the court of Vienna irresolute and indecisive. In this critical juncture, if France enters into engagements with Prussia, and if the Queen of Hungary hesitates and listens to France, are all or any of those events to be imputed to English counsels? And if to English counsels, why are they to be attributed to one man?

I now come, sir, to the second head, the conduct of domestic affairs. And here a most heinous charge is made, that the nation has been burdened with unnecessary expenses for the sole purpose of preventing the discharge of our debts and the abolition of taxes. But this attack is more to the dishonor of the whole cabinet council than to me. If there is any ground for this imputation, it is a charge upon King, Lords, and Commons, as corrupted or imposed upon. And they have no proof of these allegations, but affect to substantiate them by common fame and public notoriety!

No expense has been incurred but what has been approved of and provided for by Parliament. The public treasure

has been duly applied to the uses to which it was appropriated by Parliament, and regular accounts have been annually laid before Parliament, of every article of expense. If by foreign accidents, by the disputes of foreign states among themselves, or by their designs against us, the nation has often been put to an extraordinary expense, that expense cannot be said to have been unnecessary; because, if by saving it we had exposed the balance of power to danger, or ourselves to an attack, it would have cost, perhaps, a hundred times that sum before we could recover from that danger or repel that attack.

In all such cases there will be a variety of opinions. I happened to be one of those who thought all these expenses necessary, and I had the good fortune to have the majority of both houses of Parliament on my side. But this, it seems, proceeded from bribery and corruption. Sir, if any one instance had been mentioned, if it had been shown that I ever offered a reward to any member of either House, or ever threatened to deprive any member of his office or employment, in order to influence his vote in Parliament, there might have been some ground for this charge. But when it is so generally laid I do not know what I can say to it unless it be to deny it as generally and as positively as it has been asserted. And, thank God! till some proof be offered, I have the laws of the land as well as the laws of charity in my favor.

Some members of both Houses have, it is true, been removed from their employments under the Crown; but were they ever told, either by me or by any other of his Majesty's servants, that it was for opposing the measures of the administration in Parliament? They were removed because his Majesty did not think fit to continue them longer in his service. His Majesty had a right so to do; and I know no one that has a right to ask him, "What doest thou?" If his

Majesty had a mind that the favors of the Crown should circulate, would not this of itself be a good reason for removing any of his servants? Would not this reason be approved of by the whole nation, except those who happen to be the present possessors? I cannot, therefore, see how this can be imputed as a crime, or how any of the King's ministers can be blamed for his doing what the public has no concern in; for if the public be well and faithfully served it has no business to ask by whom.

As to the particular charge urged against me, I mean that of the army debentures, I am surprised, sir, to hear anything relating to this affair charged upon me. Whatever blame may attach to this affair, it must be placed to the account of those that were in power when I was, as they call it, the country gentleman. It was by them this affair was introduced and conducted, and I came in only to pay off those public securities which their management had reduced to a great discount; and consequently to redeem our public credit from that reproach which they had brought upon it. The discount at which these army debentures were negotiated was a strong and prevalent reason with Parliament to apply the sinking fund first to the payment of those debentures; but the sinking fund could not be applied to that purpose till it began to produce something considerable, which was not till the year 1727. That the sinking fund was then to receive a great addition was a fact publicly known in 1726; and if some people were sufficiently quick-sighted to foresee that the Parliament would probably make this use of it, and cunning enough to make the most of their own foresight, could I help it, or could they be blamed for doing so? But I defy my most inveterate enemy to prove that I had any hand in bringing these debentures to a discount, or that I had any share in the profits by buying them up.

In reply to those who confidently assert that the national

debt is not decreased since 1727, and that the sinking fund has not been applied to the discharge of the public burdens, I can with truth declare that a part of the debt has been paid off; and the landed interest has been very much eased with respect to that most unequal and grievous burden, the land tax. I say so, sir, because upon examination it will appear that within these sixteen or seventeen years no less than £8,000,000 of our debt has been actually discharged by the due application of the sinking fund; and at least £7,000,000 has been taken from that fund and applied to the ease of the land tax. For if it had not been applied to the current service, we must have supplied that service by increasing the land tax; and as the sinking fund was originally designed for paying off our debts and easing us of our taxes, the application of it in case of the land tax was certainly as proper and necessary a use as could be made. And I little thought that giving relief to landed gentlemen would have been brought against me as a crime.

I shall now advert to the third topic of accusation: the conduct of the war. I have already stated in what manner and under what circumstances hostilities commenced; and as I am neither general nor admiral — as I have nothing to do either with our navy or army — I am sure that I am not answerable for the prosecution of it. But were I to answer for everything no fault could, I think, be found with my conduct in the prosecution of the war. It has from the beginning been carried on with as much vigor and as great care of our trade as was consistent with our safety at home and with the circumstances we were in at the beginning of the war. If our attacks upon the enemy were too long delayed, or if they have not been so vigorous or so frequent as they ought to have been, those only are to blame who have for many years been haranguing against standing armies; for, without a sufficient number of regular

troops in proportion to the numbers kept up by our neighbors, I am sure we can neither defend ourselves nor offend our enemies. On the supposed miscarriages of the war, so unfairly stated and so unjustly imputed to me, I could, with great ease, frame an incontrovertible defence. But as I have trespassed so long on the time of the House I shall not weaken the effect of that forcible exculpation so generously and disinterestedly advanced by the right honorable gentleman who so meritoriously presides at the admiralty.

If my whole administration is to be scrutinized and arraigned, why are the most favorable parts to be omitted? If facts are to be accumulated on one side, why not on the other? And why may not I be permitted to speak in my own favor? Was I not called by the voice of the King and the nation to remedy the fatal effects of the South Sea project and to support declining credit? Was I not placed at the head of the treasury when the revenues were in the greatest confusion? Is credit revived, and does it now flourish? Is it not at an incredible height, and if so, to whom must that circumstance be attributed? Has not tranquillity been preserved both at home and abroad, notwithstanding a most unreasonable and violent opposition? Has the true interest of the nation been pursued, or has trade flourished? Have gentlemen produced one instance of this exorbitant power; of the influence which I extend to all parts of the nation; of the tyranny with which I oppress those who oppose, and the liberality with which I reward those who support me? But having first invested me with a kind of mock dignity, and styled me a prime minister, they impute to me an unpardonable abuse of that chimerical authority which they only have created and conferred.

If they are really persuaded that the army is annually estab-

lished by me, that I have the sole disposal of posts and honors, that I employ this power in the destruction of liberty and the diminution of commerce, let me awaken them from their delusion. Let me expose to their view the real condition of the public weal. Let me show them that the Crown has made no encroachments, that all supplies have been granted by Parliament, that all questions have been debated with the same freedom as before the fatal period in which my counsels are said to have gained the ascendency; an ascendency from which they deduce the loss of trade, the approach of slavery, the preponderance of prerogative, and the extension of influence. But I am far from believing that they feel those apprehensions which they so earnestly labor to communicate to others; and I have too high an opinion of their sagacity not to conclude that, even in their own judgment, they are complaining of grievances that they do not suffer, and promoting rather their private interest than that of the public.

What is this unbounded sole power which is imputed to me? How has it discovered itself, or how has it been proved?

What have been the effects of the corruption, ambition, and avarice with which I am so abundantly charged?

Have I ever been suspected of being corrupted? A strange phenomenon, a corrupter himself not corrupt! Is ambition imputed to me? Why then do I still continue a commoner? I, who refused a white staff and a peerage. I had, indeed, like to have forgotten the little ornament about my shoulders [the garter], which gentlemen have so repeatedly mentioned in terms of sarcastic obloquy. But surely, though this may be regarded with envy or indignation in another place, it cannot be supposed to raise any resentment in this House, where many may be pleased to see those honors which their ancestors have worn, restored again to the Commons.

Have I given any symptoms of an avaricious disposition? Have I obtained any grants from the Crown since I have been placed at the head of the treasury? Has my conduct been different from that which others in the same station would have followed? Have I acted wrong in giving the place of auditor to my son and in providing for my own family? I trust that their advancement will not be imputed to me as a crime unless it shall be proved that I placed them in offices of trust and responsibility for which they were unfit.

But while I unequivocally deny that I am sole and prime minister, and that to my influence and direction all the measures of the government must be attributed, yet I will not shrink from the responsibility which attaches to the post I have the honor to hold; and should, during the long period in which I have sat upon this bench, any one step taken by government be proved to be either disgraceful or disadvantageous to the nation, I am ready to hold myself accountable.

To conclude, sir, though I shall always be proud of the honor of any trust or confidence from his Majesty, yet I shall always be ready to remove from his councils and presence when he thinks fit; and therefore I should think myself very little concerned in the event of the present question if it were not for the encroachment that will thereby be made upon the prerogatives of the Crown. But I must think that an address to his Majesty to remove one of his servants, without so much as alleging any particular crime against him, is one of the greatest encroachments that was ever made upon the prerogatives of the Crown. And therefore, for the sake of my master, without any regard for my own, I hope all those that have a due regard for our constitution and for the rights and prerogatives of the Crown, without which our constitution cannot be preserved, will be against this motion.

WILLIAM PULTENEY

WILLIAM PULTENEY, an English politician of the Whig stripe, who flourished in the reigns of Queen Anne and the first two Georges, was born in 1684, and died in 1764. He was a man of considerable education and ability, a good classic, and possessed of a keen and incisive eloquence, and much vivacity of manner. He entered parliament in 1705 as Whig member for Hedon, in Yorkshire, and took a conspicuous part first in support and in defence of Sir Robert Walpole, and latterly as leader of the opposition in Parliament that denounced him. On the accession of George I, he became secretary of war and was made a privy councilor; but when Walpole became prime minister and made no post for his defender, Pulteney, though he was offered a peerage, went over to the opposition and wrote several bitter pamphlets against Walpole. Besides his authorship of various political pasquinades, he was Bolingbroke's chief assistant in contributing to a periodical of the time known as "The Craftsman." When Walpole retired in 1741, Pulteney was the actual framer of the new cabinet, although the Earl of Wilmington was its nominal head. Very soon after this event he was made Earl of Bath, but his transference to the House of Lords practically destroyed his political influence. He spoke but seldom in Parliament after this, but devoted himself mainly to literary pursuits, enjoying great popularity in literary circles until his death in London, July 7, 1764. Pulteney was a brilliant orator, possessing great versatility, and was witty and direct in argument, but as a politician suffered himself to be swayed by the spirit of faction rather than by true patriotic sentiment. There is a good story related of Walpole, when both he and Pulteney were relegated to the House of Lords, the former as Earl of Orford and the latter as Earl of Bath. Walpole, meeting in the Upper House for the first time his quondam friend, facetiously exclaimed: "Here we are, my lord, the two most insignificant fellows in England!"

ON A MOTION FOR REDUCING THE ARMY

SIR,—We have heard a great deal about Parliamentary armies, and about an army continued from year to year. I have always been, sir, and always shall be, against a standing army of any kind. To me it is a terrible thing, whether under that of Parliamentary or any other designation. A standing army is still a standing army, whatever name it be called by. They are a body of men distinct from the body of the people; they are governed by different laws; and blind obedience and an entire submission to the

orders of their commanding officer is their only principle. The nations around us, sir, are already enslaved and have been enslaved by these very means: by means of their standing armies they have every one lost their liberties. It is indeed impossible that the liberties of the people can be preserved in any country where a numerous standing army is kept up. Shall we, then, take any of our measures from the examples of our neighbors? No, sir, on the contrary, from their misfortunes we ought to learn to avoid those rocks upon which they have split.

It signifies nothing to tell me that our army is commanded by such gentlemen as cannot be supposed to join in any measures for enslaving their country. It may be so. I hope it is so! I have a very good opinion of many gentlemen now in the army. I believe they would not join in any such measures. But their lives are uncertain, nor can we be sure how long they may be continued in command; they may be all dismissed in a moment, and proper tools of power put in their room.

Besides, sir, we know the passions of men; we know how dangerous it is to trust the best of men with too much power. Where was there a braver army than that under Julius Cæsar? Where was there ever an army that had served their country more faithfully? That army was commanded generally by the best citizens of Rome — by men of great fortune and figure in their country; yet that army enslaved their country.

The affections of the soldiers toward their country, the honor and integrity of the under officers, are not to be depended on. By the military law the administration of justice is so quick, and the punishments so severe, that neither officer nor soldier dares offer to dispute the orders of his supreme commander; he must not consult his own inclinations. If an

officer were commanded to pull his own father out of this House, he must do it; he dares not disobey; immediate death would be the sure consequence of the least grumbling. And if an officer were sent into the Court of Requests, accompanied by a body of musketeers with screwed bayonets, and with orders to tell us what we ought to do, and how we were to vote, I know what would be the duty of this House; I know it would be our duty to order the officer to be taken and hanged up at the door of the lobby. But, sir, I doubt much if such a spirit could be found in the House, or in any House of Commons that will ever be in England.

Sir, I talk not of imaginary things. I talk of what has happened to an English House of Commons and from an English army; and not only from an English army, but an army that was raised by that very House of Commons, an army that was paid by them, and an army that was commanded by generals appointed by them. Therefore do not let us vainly imagine that an army raised and maintained by authority of Parliament will always be submissive to them. If an army be so numerous as to have it in their power to overawe the Parliament, they will be submissive as long as the Parliament does nothing to disoblige their favorite general; but when that case happens I am afraid that, in place of Parliament's dismissing the army, the army will dismiss the Parliament, as they have done heretofore. Nor does the legality or illegality of that Parliament, or of that army, alter the case. For with respect to that army, and according to their way of thinking, the Parliament dismissed by them was a legal Parliament; they were an army raised and maintained according to law; and at first they were raised, as they imagined, for the preservation of those liberties which they afterward destroyed.

It has been urged, sir, that whoever is for the Protestant succession must be for continuing the army: for that very reason, sir, I am against continuing the army. I know that neither the Protestant succession in his Majesty's most illustrious house, nor any succession, can ever be safe so long as there is a standing army in the country. Armies, sir, have no regard to hereditary successions. The first two Cæsars at Rome did pretty well, and found means to keep their armies in tolerable subjection, because the generals and officers were all their own creatures. But how did it fare with their successors? Was not every one of them named by the army, without any regard to hereditary right or to any right? A cobbler, a gardener, or any man who happened to raise himself in the army and could gain their affections, was made emperor of the world. Was not every succeeding emperor raised to the throne, or tumbled headlong into the dust, according to the mere whim or mad frenzy of the soldiers?

We are told this army is desired to be continued but for one year longer, or for a limited term of years How absurd is this distinction! Is there any army in the world continued for any term of years? Does the most absolute monarch tell his army that he is to continue them any number of years, or any number of months? How long have we already continued our army from year to year? And if it thus continues, wherein will it differ from the standing armies of those countries which have already submitted their necks to the yoke? We are now come to the Rubicon. Our army is now to be reduced, or never will. From his Majesty's own mouth we are assured of a profound tranquillity abroad, and we know there is one at home. If this is not a proper time, if these circumstances do not afford us a safe opportunity for reducing at least a part of our regular forces, we never can expect to

see any reduction. This nation, already overburdened with debts and taxes, must be loaded with the heavy charge of perpetually supporting a numerous standing army, and remain forever exposed to the danger of having its liberties and privileges trampled upon by any future king or ministry who shall take in their head to do so and shall take a proper care to model the army for that purpose.

LORD CHESTERFIELD

PHILIP DORMER STANHOPE (fourth Earl of Chesterfield), noted in his day as a man of fashion, an accomplished courtier, diplomatist, and scholar, was born in London Sept. 22, 1694, and died there, March 24, 1773. After studying at Trinity Hall, Cambridge University, he made a tour of the Continent in 1714, and, having the ambition to become an orator, entered Parliament the next year as member for Saint Germains, Cornwall. He succeeded to the earldom in 1726, and thenceforward sat in the House of Lords, where he soon became known as an able and eloquent debater. Between 1734 and 1741 he actively opposed the public measures of Sir Robert Walpole's administration, and some of his speeches during this period won the hearty admiration of even his opponents. He was given the post of lord-lieutenant of Ireland in 1745, and of secretary of state in 1746; but in 1748, owing to increasing deafness and ill-health, he resigned his secretaryship, and for the remainder of his life manifested little interest in political affairs. Henceforward he devoted himself to pleasure, the patronage of literature, and the training of his son Philip, with whom he began his famous correspondence in 1737, when the boy was but five years old, which continued until the son's death in 1760. These "Letters written by the Earl of Chesterfield to His Son," which were published in 1774 by his son's widow, have been greatly admired for their literary style, but they have been criticised for their immorality, and the so-called ethics of fashionable life. After his son's death, Chesterfield adopted a distant cousin as his grandson and heir, and for a period of ten years addressed to him a series of letters similar in character to the earlier correspondence. These were printed entire in 1890 as "Chesterfield's Letters to His Godson." His letters have always been widely read, and upon them rests his literary reputation. Chesterfield was intimate with Bolingbroke, Swift, Pope, and most of the English literary men of his age.

ON LICENSING GIN-SHOPS

[This speech, which was delivered in the House of Lords, Feb. 21, 1743, relates to a bill for granting licenses to gin-shops, by which the ministry hoped to realize a very large annual income.]

THE bill now under our consideration appears to me to deserve a much closer regard than seems to have been paid to it in the other House, through which it was hurried with the utmost precipitation, and where it passed almost without the formality of a debate. Nor can I think

that earnestness with which some lords seem inclined to press it forward here consistent with the importance of the consequences which may with great reason be expected from it.

To desire, my lords, that this bill may be considered in a committee, is only to desire that it may gain one step without opposition; that it may proceed through the forms of the House by stealth; and that the consideration of it may be delayed till the exigencies of the government shall be so great as not to allow time for raising the supplies by any other method.

By this artifice, gross as it is, the patrons of this wonderful bill hope to obstruct a plain and open detection of its tendency. They hope, my lords, that the bill shall operate in the same manner with the liquor which it is intended to bring into more general use; and that, as those who drink spirits are drunk before they are well aware that they are drinking, the effects of this law shall be perceived before we know that we have made it. Their intent is, to give us a dram of policy which is to be swallowed before it is tasted, and which, when once it is swallowed, will turn our heads.

But, my lords, I hope we shall be so cautious as to examine the draught which these state empirics have thought proper to offer us; and I am confident that a very little examination will convince us of the pernicious qualities of their new preparation, and show that it can have no other effect than that of poisoning the public.

The law before us, my lords, seems to be the effect of that practice of which it is intended likewise to be the cause, and to be dictated by the liquor of which it so effectually promotes the use; for surely it never before was conceived, by any man entrusted with the administration of public affairs, to raise taxes by the destruction of the people.

Nothing, my lords, but the destruction of all the most laborious and useful part of the nation can be expected from the license which is now proposed to be given, not only to drunkenness, but to drunkenness of the most detestable and dangerous kind; to the abuse not only of intoxicating, but of poisonous liquors.

Nothing, my lords, is more absurd than to assert that the use of spirits will be hindered by the bill now before us, or indeed that it will not be in a very great degree promoted by it. For what produces all kind of wickedness but the prospect of impunity on one part, or the solicitation of opportunity on the other? Either of these have too frequently been sufficient to overpower the sense of morality, and even of religion; and what is not to be feared from them when they shall unite their force and operate together, when temptations shall be increased and terror taken away?

It is allowed by those who have hitherto disputed on either side of this question that the people appear obstinately enamored of this new liquor. It is allowed on both parts that this liquor corrupts the mind and enervates the body, and destroys vigor and virtue, at the same time that it makes those who drink it too idle and feeble for work; and, while it impoverishes them by the present expense, disables them from retrieving its ill consequences by subsequent industry.

It might be imagined, my lords, that those who had thus far agreed would not easily find any occasions of dispute. Nor would any man, unacquainted with the motives by which parliamentary debates are too often influenced, suspect that after the pernicious qualities of this liquor, and the general inclination among the people to the immoderate use of it, had been thus fully admitted, it could be afterward inquired whether it ought to be made more common; whether this

universal thirst for poison ought to be encouraged by the legislature, and whether a new statute ought to be made, to secure drunkards in the gratification of their appetites.

To pretend, my lords, that the design of this bill is to prevent or diminish the use of spirits is to trample upon common sense and to violate the rules of decency as well as of reason. For when did any man hear that a commodity was prohibited by licensing its sale, or that to offer and refuse is the same action?

It is indeed pleaded that it will be made dearer by the tax which is proposed, and that the increase of the price will diminish the number of the purchasers; but it is at the same time expected that this tax shall supply the expense of a war on the Continent. It is asserted, therefore, that the consumption of spirits will be hindered; and yet that it will be such as may be expected to furnish, from a very small tax, a revenue sufficient for the support of armies, for the re-establishment of the Austrian family, and the repressing of the attempts of France.

Surely, my lords, these expectations are not very consistent; nor can it be imagined that they are both formed in the same head, though they may be expressed by the same mouth. It is, however, some recommendation of a statesman, when, of his assertions, one can be found reasonable or true; and in this, praise cannot be denied to our present ministers. For though it is undoubtedly false that this tax will lessen the consumption of spirits, it is certainly true that it will produce a very large revenue — a revenue that will not fail but with the people from whose debaucheries it arises.

Our ministers will therefore have the same honor with their predecessors, of having given rise to a new fund; not indeed for the payment of our debts, but for much more valuable

purposes; for the cheering of our hearts under oppression, and for the ready support of those debts which we have lost all hopes of paying. They are resolved, my lords, that the nation which no endeavors can make wise shall, while they are at its head, at least be very merry; and, since public happiness is the end of government, they seem to imagine that they shall deserve applause by an expedient which will enable every man to lay his cares asleep, to drown sorrow, and lose in the delights of drunkenness both the public miseries and his own.

Luxury, my lords, is to be taxed, but vice prohibited, let the difficulties in executing the law be what they will. Would you lay a tax on the breach of the ten commandments? Would not such a tax be wicked and scandalous; because it would imply an indulgence to all those who could pay the tax? Is not this a reproach most justly thrown by Protestants upon the Church of Rome? Was it not the chief cause of the Reformation? And will you follow a precedent which brought reproach and ruin upon those that introduced it? This is the very case now before us. You are going to lay a tax, and consequently to indulge a sort of drunkenness, which almost necessarily produces a breach of every one of the ten commandments? Can you expect the reverend bench will approve of this? I am convinced they will not; and therefore I wish I had seen it full upon this occasion. I am sure I have seen it much fuller upon other occasions in which religion had no such deep concern.

We have already, my lords, several sorts of funds in this nation, so many that a man must have a good deal of learning to be master of them. Thanks to his Majesty, we have now among us the most learned man of the nation in this way. I wish he would rise up and tell us what name we are to

give this new fund. We have already the Civil List Fund, the Sinking Fund, the Aggregate Fund, the South Sea Fund, and God knows how many others. What name are we to give this new fund I know not, unless we are to call it the Drinking Fund. It may perhaps enable the people of a certain foreign territory [Hanover] to drink claret, but it will disable the people of this kingdom from drinking anything else but gin; for when a man has, by gin-drinking, rendered himself unfit for labor or business, he can purchase nothing else; and then the best thing he can do is to drink on till he dies.

Surely, my lords, men of such unbounded benevolence as our present ministers deserve such honors as were never paid before: they deserve to bestride a butt upon every sign-post in the city, or to have their figures exhibited as tokens where this liquor is to be sold by the license which they have procured. They must be at least remembered to future ages as the "happy politicians" who, after all expedients for raising taxes had been employed, discovered a new method of draining the last relics of the public wealth and added a new revenue to the government. Nor will those who shall hereafter enumerate the several funds now established among us forget, among the benefactors to their country, the illustrious authors of the Drinking Fund.

May I be allowed, my lords, to congratulate my countrymen and fellow subjects upon the happy times which are now approaching, in which no man will be disqualified from the privilege of being drunk; when all discontent and disloyalty shall be forgotten, and the people, though now considered by the ministry as enemies, shall acknowledge the leniency of that government under which all restraints are taken away?

But, to a bill for such desirable purposes, it would be

proper, my lords, to prefix a preamble, in which the kindness of our intentions should be more fully explained, that the nation may not mistake our indulgence for cruelty nor consider their benefactors as their persecutors. If, therefore, this bill be considered and amended (for why else should it be considered?) in a committee, I shall humbly propose that it shall be introduced in this manner: "Whereas, the designs of the present ministry, whatever they are, cannot be executed without a great number of mercenaries, which mercenaries cannot be hired without money; and whereas the present disposition of this nation to drunkenness inclines us to believe that they will pay more cheerfully for the undisturbed enjoyment of distilled liquors than for any other concession that can be made by the government; be it enacted, by the King's most excellent Majesty, that no man shall hereafter be denied the right of being drunk, on the following conditions."

This, my lords, to trifle no longer, is the proper preamble to this bill, which contains only the conditions on which the people of this kingdom are to be allowed henceforward to riot in debauchery, in debauchery licensed by law and countenanced by the magistrates. For there is no doubt but those on whom the inventors of this tax shall confer authority will be directed to assist their masters in their design to encourage the consumption of that liquor from which such large revenues are expected, and to multiply without end those licenses which are to pay a yearly tribute to the Crown.

By this unbounded license, my lords, that price will be lessened from the increase of which the expectations of the efficacy of this law are pretended; for the number of retailers will lessen the value, as in all other cases, and lessen it more than this tax will increase it. Besides, it is to be considered that at present the retailer expects to be paid for the danger

which he incurs by an unlawful trade, and will not trust his reputation or his purse to the mercy of his customer without a profit proportioned to the hazard; but, when once the restraint shall be taken away, he will sell for common gain, and it can hardly be imagined that, at present, he subjects himself to informations and penalties for less than sixpence a gallon.

The specious pretence on which this bill is founded, and, indeed, the only pretence that deserves to be termed specious, is the propriety of taxing vice; but this maxim of government has, on this occasion, been either mistaken or perverted. Vice, my lords, is not properly to be taxed, but suppressed; and heavy taxes are sometimes the only means by which that suppression can be attained. Luxury, my lords, or the excess of that which is pernicious only by its excess, may very properly be taxed, that such excess, though not strictly unlawful, may be made more difficult. . . .

I cannot, my lords, yet discover why a reprieve is desired for this manufacture — why the present year is not equally propitious to the reformation of mankind as any will be that may succeed it. It is true we are at war with two nations, and perhaps with more; but war may be better prosecuted without money than without men. And we but little consult the military glory of our country if we raise supplies for paying our armies by the destruction of those armies that we are contriving to pay.

We have heard the necessity of reforming the nation by degrees urged as an argument for imposing first a lighter duty, and afterward a heavier. This complaisance for wickedness, my lords, is not so defensible as that it should be battered by arguments in form, and therefore I shall only relate a reply made by Webb, the noted walker, upon a parallel occasion.

This man, who must be remembered by many of your lordships, was remarkable for vigor, both of mind and body, and lived wholly upon water for his drink, and chiefly upon vegetables for his other sustenance. He was one day recommending his regimen to one of his friends who loved wine, and who perhaps might somewhat contribute to the prosperity of this spirituous manufacture, and urged him, with great earnestness, to quit a course of luxury by which his health and his intellect would equally be destroyed. The gentleman appeared convinced, and told him "that he would conform to his counsel, and thought he could not change his course of life at once, but would leave off strong liquors by degrees." "By degrees!" says the other, with indignation. "If you should unhappily fall into the fire, would you caution your servants not to pull you out but by degrees?"

This answer, my lords, is applicable to the present case. The nation is sunk into the lowest state of corruption; the people are not only vicious, but insolent beyond example. They not only break the laws, but defy them; and yet some of your lordships are for reforming them by degrees!

I am not so easily persuaded, my lords, that our ministers really intend to supply the defects that may hereafter be discovered in this bill. It will doubtless produce money, perhaps much more than they appear to expect from it. I doubt not but the licensed retailers will be more than fifty thousand, and the quantity retailed must increase with the number of retailers. As the bill will, therefore, answer all the ends intended by it, I do not expect to see it altered; for I have never observed ministers desirous of amending their own errors unless they are such as have caused a deficiency in the revenue.

Besides my lords, it is not certain that, when this fund is

mortgaged to the public creditors, they can prevail upon the Commons to change the security. They may continue the bill in force for the reasons, whatever they are, for which they have passed it; and the good intentions of our ministers, however sincere, may be defeated, and drunkenness, legal drunkenness, established in the nation.

This, my lords, is very reasonable, and therefore we ought to exert ourselves for the safety of the nation while the power is yet in our own hands, and, without regard to the opinion or proceedings of the other House, show that we are yet the chief guardians of the people.

The ready compliance of the Commons with the measures proposed in this bill has been mentioned here, with a view, I suppose, of influencing us, but surely by those who had forgotten our independence or resigned their own. It is not only the right, but the duty of either House, to deliberate, without regard to the determinations of the other; for how should the nation receive any benefit from the distinct powers that compose the legislature unless the determinations are without influence upon each other? If either the example or authority of the Commons can divert us from following our own convictions, we are no longer part of the legislature; we have given up our honors and our privileges, and what then is our concurrence but slavery, or our suffrage but an echo?

The only argument, therefore, that now remains, is the expediency of gratifying those by whose ready subscription the exigencies our new statesmen have brought upon us have been supported, and of continuing the security by which they have been encouraged to such liberal contributions.

Public credit, my lords, is indeed of very great importance; but public credit can never be long supported without public virtue; nor indeed, if the government could mortgage the

morals and health of the people, would it be just and rational to confirm the bargain. If the ministry can raise money only by the destruction of their fellow subjects, they ought to abandon those schemes for which the money is necessary; for what calamity can be equal to unbounded wickedness?

But, my lords, there is no necessity for a choice which may cost our ministers so much regret; for the same subscriptions may be procured by an offer of the same advantages to a fund of any other kind, and the sinking fund will easily supply any deficiency that might be suspected in another scheme.

To confess the truth, I should feel very little pain from an account that the nation was for some time determined to be less liberal of their contributions; and that money was withheld till it was known in what expeditions it was to be employed, to what princes subsidies were to be paid, and what advantages were to be purchased by it for our country. I should rejoice, my lords, to hear that the lottery by which the deficiencies of this duty are to be supplied was not filled, and that the people were grown at last wise enough to discern the fraud and to prefer honest commerce, by which all may be gainers, to a game by which the greatest number must certainly be losers.

The lotteries, my lords, which former ministers have proposed, have always been censured by those who saw their nature and their tendency. They have been considered as legal cheats, by which the ignorant and the rash are defrauded, and the subtle and avaricious often enriched; they have been allowed to divert the people from trade and to alienate them from useful industry. A man who is uneasy in his circumstances and idle in his disposition collects the remains of his fortune and buys tickets in a lottery, retires from business, indulges himself in laziness, and waits, in some obscure place,

the event of his adventure. Another, instead of employing his stock in trade, rents a garret, and makes it his business, by false intelligence and chimerical alarms, to raise and sink the price of tickets alternately, and takes advantage of the lies which he has himself invented.

Such, my lords, is the traffic that is produced by this scheme of getting money; nor were these inconveniences unknown to the present ministers in the time of their predecessors, whom they never ceased to pursue with the loudest clamors whenever the exigencies of the government reduced them to a lottery.

If I, my lords, might presume to recommend to our ministers the most probable method of raising a large sum for the payment of the troops of the Electorate, I should, instead of the tax and lottery now proposed, advise them to establish a certain number of licensed wheelbarrows on which the laudble trade of thimble and button might be carried on for the support of the war, and shoe-boys might contribute to the defence of the house of Austria by raffling for apples.

Having now, my lords, examined, with the utmost candor, all the reasons which have been offered in defence of the bill, I cannot conceal the result of my inquiry. The arguments have had so little effect upon my understanding, that, as every man judges of others by himself, I cannot believe that they have any influence even upon those that offer them, and therefore I am convinced that this bill must be the result of considerations which have been hitherto concealed, and is intended to promote designs which are never to be discovered by the authors before their execution.

With regard to these motives and designs, however artfully concealed, every lord in this House is at liberty to offer his conjectures.

When I consider, my lords, the tendency of this bill, I find

it calculated only for the propagation of diseases, the suppression of industry, and the destruction of mankind. I find it the most fatal engine that ever was pointed at a people; an engine by which those who are not killed will be disabled, and those who preserve their limbs will be deprived of their senses.

This bill, therefore, appears to be designed only to thin the ranks of mankind, and to disburden the world of the multitudes that inhabit it; and is perhaps the strongest proof of political sagacity that our new ministers have yet exhibited. They well know, my lords, that they are universally detested, and that, whenever a Briton is destroyed, they are freed from an enemy; they have therefore opened the flood-gates of gin upon the nation, that, when it is less numerous, it may be more easily governed.

Other ministers, my lords, who had not attained to so great a knowledge in the art of making war upon their country, when they found their enemies clamorous and bold, used to awe them with prosecutions and penalties, or destroy them like burglars, with prisons and with gibbets. But every age, my lords, produces some improvement; and every nation, however degenerate, gives birth, at some happy period of time, to men of great and enterprising genius. It is our fortune to be witnesses of a new discovery in politics. We may congratulate ourselves upon being contemporaries with those men who have shown that hangmen and halters are unnecessary in a state; and that ministers may escape the reproach of destroying their enemies by inciting them to destroy themselves.

This new method may, indeed, have upon different constitutions a different operation; it may destroy the lives of some and the senses of others; but either of these effects will answer the purposes of the ministry, to whom it is indifferent, pro-

vided the nation becomes insensible, whether pestilence or lunacy prevails among them. Either mad or dead the greatest part of the people must quickly be, or there is no hope of the continuance of the present ministry.

For this purpose, my lords, what could have been invented more efficacious than an establishment of a certain number of shops at which poison may be vended — poison so prepared as to please the palate while it wastes the strength, and only kills by intoxication? From the first instant that any of the enemies of the ministry shall grow clamorous and turbulent, a crafty hireling may lead him to the ministerial slaughter-house and ply him with their wonder-working liquor till he is no longer able to speak or think; and, my lords, no man can be more agreeable to our ministers than he that can neither speak nor think, except those who speak without thinking.

But, my lords, the ministers ought to reflect that though all the people of the present age are their enemies yet they have made no trial of the temper and inclinations of posterity. Our successors may be of opinions very different from ours. They may perhaps approve of wars on the Continent, while our plantations are insulted and our trade obstructed; they may think the support of the house of Austria of more importance to us than our own defence; and may perhaps so far differ from their fathers as to imagine the treasures of Britain very properly employed in supporting the troops and increasing the splendor of a foreign Electorate.

JOHN WESLEY

OHN WESLEY, the "founder of Methodism," and brother of Charles Wesley, the hymn-writer, was born at Epworth, Lincolnshire, where his father was rector, June 28, 1703. He was educated at the Charterhouse School and Christ Church College, Oxford, and after his ordination as a clergyman was for a time curate to his father. He presently returned to Oxford as Fellow of Lincoln College, and at the University he and his brother Charles were scoffingly known as "Methodists," on account of their Christian earnestness and faithful performance of religious duties. In 1735, he went to Georgia as a missionary, and was for some time rector of Christ Church, Savannah, in which office he was noted for his extreme High Church views. He returned to England in 1738 and shortly afterward carefully studied Moravian methods. On account of his exclusion from the churches of the Establishment in 1739, by reason of his supposed heretical opinions, he began preaching in the fields and private houses, and in the same year he opened an old foundry in Moorfields, London, for preaching services. Thenceforward his life was devoted to preaching, forming new societies and providing them with ministers. He instituted class meetings in 1742 and two years later held his first conference at the Foundry Chapel. In 1748, he opened Kingswood School at Bristol, the first institution of learning among the Methodists. His followers separated themselves from the Calvinistic Methodist party of Whitefield in 1770, but Wesley himself resisted as long as possible the desire of his followers to establish themselves as a denomination independent of the Anglican Church. Methodism made great strides during his lifetime throughout England and America, and in 1770 Wesley was obliged to send Asbury and others to take charge of the Methodist societies in the colonies. His death occurred in London, March 2, 1791. He is said to have preached 40,000 sermons and travelled 250,000 miles during his long and active career. His sermons were simple, straight, direct appeals, spoken from the heart to the heart, without the waste of one superfluous word; hence their extraordinary effect.

SERMON: GOD'S LOVE TO FALLEN MAN

"Not as the transgression, so is the free gift."—Romans v, 15.

HOW exceedingly common and how bitter is the outcry against our first parent for the mischief which he not only brought upon himself, but entailed upon his latest posterity! It was by his wilful rebellion against God "that sin entered into the world." "By one man's

disobedience," as the Apostle observes, the many, as many as were then in the loins of their forefathers, were made, or constituted sinners: not only deprived of the favor of God, but also of his image, of all virtue, righteousness, and true holiness, and sunk partly into the image of the devil, in pride, malice, and all other diabolical tempers; partly into the image of the brute, being fallen under the dominion of brutal passions and grovelling appetites. Hence also death entered into the world with all its forerunners and attendants; pain, sickness, and a whole train of uneasy as well as unholy passions and tempers.

"For all this we may thank Adam" has been echoed down from generation to generation. The self-same charge has been repeated in every age and every nation where the oracles of God are known, in which alone this grand and important event has been discovered to the children of men. Has not your heart, and probably your lips, too, joined in the general charge? How few are there of those who believe the scriptural relation of the fall of man that have not entertained the same thought concerning our first parent, severely condemning him that, through wilful disobedience to the sole command of his Creator,

"Brought death into the world and all our woe."

Nay, it were well if the charge rested here: but it is certain it does not. It cannot be denied that it frequently glances from Adam to his Creator. Have not thousands, even of those that are called Christians, taken the liberty to call his mercy, if not his justice also, into question, on this very account? Some indeed have done this a little more modestly, in an oblique and indirect manner: but others have thrown aside the mask and asked, "Did not God foresee that Adam would abuse his liberty? And did he not know the baneful

consequences which this must naturally have on all his posterity? And why then did he permit that disobedience? Was it not easy for the Almighty to have prevented it?" He certainly did foresee the whole. This cannot be denied. "For known unto God are all his works from the beginning of the world." (Rather from all eternity, as the words ἀπ' ἀιῶνος properly signify.) And it was undoubtedly in his power to prevent it; for he hath all power both in heaven and earth. But it was known to him at the same time that it was best upon the whole not to prevent it. He knew that "not as the transgression, so is the free gift:" that the evil resulting from the former was not as the good resulting from the latter, not worthy to be compared with it. He saw that to permit the fall of the first man was far best for mankind in general: that abundantly more good than evil would accrue to the posterity of Adam by his fall: that if "sin abounded" thereby over all the earth, yet grace "would much more abound:" yea, and that to every individual of the human race, unless it was his own choice.

It is exceedingly strange that hardly anything has been written, or at least published, on this subject: nay, that it has been so little weighed or understood by the generality of Christians: especially considering that it is not a matter of mere curiosity, but a truth of the deepest importance; it being impossible, on any other principle,

> "To assert a gracious Providence,
> And justify the ways of God with men:"

and considering withal how plain this important truth is to all sensible and candid inquirers. May the Lover of Men open the eyes of our understanding to perceive clearly that by the fall of Adam mankind in general have gained a capacity,

First, of being more holy and happy on earth, and,

Secondly, of being more happy in heaven than otherwise they could have been.

And, first, mankind in general have gained by the fall of Adam a capacity of attaining more holiness and happiness on earth than it would have been possible for them to attain if Adam had not fallen. For if Adam had not fallen Christ had not died. Nothing can be more clear than this: nothing more undeniable: the more thoroughly we consider the point, the more deeply shall we be convinced of it. Unless all the partakers of human nature had received that deadly wound in Adam it would not have been needful for the Son of God to take our nature upon him. Do you not see that this was the very ground of his coming into the world? "By one man sin entered into the world, and death by sin. And thus death passed upon all" through him "in whom all men sinned." Was it not to remedy this very thing that "the Word was made flesh?" that "as in Adam all died, so in Christ all might be made alive?"

Unless, then, many had been made sinners by the disobedience of one, by the obedience of one many would not have been made righteous. So there would have been no room for that amazing display of the Son of God's love to mankind. There would have been no occasion for his "being obedient unto death, even the death of the cross." It could not then have been said, to the astonishment of all the hosts of heaven, "God so loved the world," yea, the ungodly world, which had no thought or desire of returning to him, "that he gave his Son" out of his bosom, his only-begotten Son, "to the end that whosoever believeth on him should not perish, but have everlasting life."

Neither could we then have said, "God was in Christ recon-

ciling the world to himself: " or that he " made him to be sin," that is, a sin-offering " for us, who knew no sin, that we might be made the righteousness of God through him." There would have been no such occasion for such " an Advocate with the Father " as " Jesus Christ the Righteous: " neither for his appearing " at the right hand of God to make intercession for us."

What is the necessary consequence of this? It is this: there could then have been no such thing as faith in God, thus loving the world, giving his only Son for us men and for our salvation. There could have been no such thing as faith in the Son of God " as loving us and giving himself for us." There could have been no faith in the Spirit of God as renewing the image of God in our hearts, as raising us from the death of sin unto the life of righteousness. Indeed, the whole privilege of justification by faith could have no existence; there could have been no redemption in the blood of Christ: neither could Christ have been " made of God unto us," either " wisdom, righteousness, sanctification, or redemption."

And the same grand blank which was in our faith must likewise have been in our love. We might have loved the Author of our being, the Father of angels and men, as our Creator and Preserver: we might have said, " O Lord our Governor, how excellent is thy name in all the earth! " But we could not have loved him under the nearest and dearest relation " as delivering up his Son for us all." We might have loved the Son of God as being the " brightness of his Father's glory, the express image of his person " (although this ground seems to belong rather to the inhabitants of heaven than earth). But we could not have loved him as " bearing our sins in his own body on the tree," and " by

that one oblation of himself once offered, making a full oblation, sacrifice, and satisfaction for the sins of the whole world." We could not have been "made conformable to his death," nor "have known the power of his resurrection." We could not have loved the Holy Ghost as revealing to us the Father and the Son, as opening the eyes of our understanding, bringing us out of the darkness into his marvellous light, renewing the image of God in our soul, and sealing us unto the day of redemption. So that, in truth, what is now "in the sight of God, even the Father," not of fallible men, "pure religion and undefiled" would then have had no being: inasmuch as it wholly depends on those grand principles, "By grace ye are saved through faith:" and "Jesus Christ is of God made unto us wisdom, and righteousness, and sanctification, and redemption."

We see then what unspeakable advantage we derive from the fall of our first parent with regard to faith: faith both in God the Father, who spared not his own Son, his only Son, but "wounded him for our transgressions" and "bruised him for our iniquities:" and in God the Son, who poured out his soul for us transgressors and washed us in his own blood. We see what advantage we derive therefrom with regard to the love of God, both of God the Father and God the Son. The chief ground of this love, as long as we remain in the body, is plainly declared by the Apostle, "We love him because he first loved us." But the greatest instance of his love had never been given if Adam had not fallen.

And as our faith, both in God the Father and the Son, receives an unspeakable increase, if not its very being, from this grand event, as does also our love both of the Father and the Son: so does the love of our neighbor also, our benevolence to all mankind, which cannot but increase in

the same proportion with our faith and love of God. For who does not apprehend the force of that inference drawn by the loving Apostle, "Beloved, if God so loved us, we ought also to love one another." If God so loved us — observe, the stress of the argument lies on this very point: so loved us! as to deliver up his only Son to die a cursed death for our salvation. "Beloved, what manner of love is this" wherewith God hath loved us, so as to give his only Son, in glory equal with the Father, in majesty co-eternal? What manner of love is this wherewith the only-begotten Son of God hath loved us, as to empty himself, as far as possible, of his eternal Godhead; as to divest himself of that glory which he had with the Father before the world began; as to "take upon him the form of a servant, being found in fashion as a man!" And then to humble himself still further, "being obedient unto death, even the death of the cross!" If God so loved us, how ought we to love one another? But this motive to brotherly love had been totally wanting if Adam had not fallen. Consequently we could not then have loved one another in so high a degree as we may now. Nor could there have been that height and depth in the command of our Blessed Lord, "As I have loved you, so love one another."

Such gainers may we be by Adam's fall, with regard both to the love of God and of our neighbor. But there is another grand point, which, though little adverted to, deserves our deepest consideration. By that one act of our first parent, not only "sin entered the world," but pain also, and was alike entailed on his whole posterity. And herein appeared, not only the justice, but the unspeakable goodness of God. For how much good does he continually bring out of this evil! How much holiness and happiness out of pain!

How innumerable are the benefits which God conveys to the children of men through the channel of sufferings, so that it might well be said, "What are termed afflictions in the language of men are in the language of God styled blessings." Indeed, had there been no suffering in the world, a considerable part of religion, yea, and in some respects, the most excellent part, could have had no place therein: since the very existence of it depends on our suffering: so that had there been no pain it could have had no being. Upon this foundation, even our suffering, it is evident all our passive graces are built; yea, the noblest of all Christian graces, love enduring all things. Here is the ground for resignation to God, enabling us to say from the heart, in every trying hour, "It is the Lord: let him do what seemeth him good." "Shall we receive good at the hand of the Lord, and shall we not receive evil?" And what a glorious spectacle is this! Did it not constrain even a heathen to cry out, "*Ecce spectaculum Deo dignum!*" See a sight worthy of God: a good man struggling with adversity, and superior to it. Here is the ground for confidence in God, both with regard to what we feel and with regard to what we should fear, were it not that our soul is calmly stayed on him. What room could there be for trust in God if there was no such thing as pain or danger? Who might not say then, "The cup which my Father had given me, shall I not drink it?" It is by sufferings that our faith is tried, and, therefore, made more acceptable to God. It is in the day of trouble that we have occasion to say, "Though he slay me, yet will I trust in him." And this is well pleasing to God, that we should own him in the face of danger; in defiance of sorrow, sickness, pain, or death.

Again: Had there been neither natural nor moral evil

in the world, what must have become of patience, meekness, gentleness, long-suffering? It is manifest they could have had no being: seeing all these have evil for their object. If, therefore, evil had never entered into the world, neither could these have had any place in it. For who could have returned good for evil, had there been no evil-doer in the universe? How had it been possible, on that supposition, to overcome evil with good?

Will you say, "But all these graces might have been divinely infused into the hearts of men." Undoubtedly they might: but if they had, there would have been no use or exercise for them. Whereas in the present state of things we can never long want occasion to exercise them. And the more they are exercised, the more all our graces are strengthened and increased. And in the same proportion as our resignation, our confidence in God, our patience and fortitude, our meekness, gentleness, and long-suffering, together with our faith and love of God and man increase, must our happiness increase, even in the present world.

Yet again: As God's permission of Adam's fall gave all his posterity a thousand opportunities of suffering, and thereby of exercising all those passive graces which increase both their holiness and happiness: so it gives them opportunities of doing good in numberless instances, of exercising themselves in various good works, which otherwise could have had no being. And what exertions of benevolence, of compassion, of godlike mercy, had been totally prevented! Who could then have said to the lover of men,—

"Thy mind throughout my life be shown,
While listening to the wretches' cry,
The widow's or the orphan's groan;
On mercy's wings I swiftly fly,
The poor and needy to relieve;
Myself, my all for them to give"?

It is the just observation of a benevolent man,—

> "All worldly joys are less,
> Than that one joy of doing kindnesses."

Surely in keeping this commandment, if no other, there is great reward. "As we have time, let us do good unto all men;" good of every kind and in every degree. Accordingly the more good we do (other circumstances being equal), the happier we shall be. The more we deal our bread to the hungry, and cover the naked with garments; the more we relieve the stranger, and visit them that are sick or in prison: the more kind offices we do to those that groan under the various evils of human life,— the more comfort we receive even in the present world; the greater the recompense we have in our own bosom.

To sum up what has been said under this head: As the more holy we are upon earth, the more happy we must be (seeing there is an inseparable connection between holiness and happiness); as the more good we do to others, the more of present reward redounds into our own bosom: even as our sufferings for God lead us to rejoice in him "with joy unspeakable and full of glory:" therefore the fall of Adam first, by giving us an opportunity of being far more holy; secondly, by giving us the occasions of doing innumerable good works which otherwise could not have been done; and, thirdly, by putting it into our power to suffer for God, whereby "the Spirit of glory and of God rests upon us;" may be of such advantage to the children of men, even in the present life, as they will not thoroughly comprehend till they attain life everlasting.

It is then we shall be enabled fully to comprehend, not only the advantages which accrue at the present time to the

sons of men by the fall of their first parent, but the infinitely greater advantages which they may reap from it in eternity. In order to form some conception of this we may remember the observation of the Apostle, "As one star differeth from another star in glory, so also is the resurrection of the dead." The most glorious stars will undoubtedly be those who are the most holy; who bear most of that image of God wherein they were created. The next in glory to these will be those who have been most abundant in good works: and next to them, those that have suffered most, according to the will of God.

But what advantages in every one of these respects will the children of God receive in heaven by God's permitting the introduction of pain upon earth in consequence of sin? By occasion of this they attained many holy tempers which otherwise could have had no being: resignation to God, confidence in him in times of trouble and danger, patience, meekness, gentleness, long-suffering, and the whole train of passive virtues. And on account of this superior holiness they will then enjoy superior happiness.

Again: every one will then "receive his own reward, according to his own labor." Every individual will be "rewarded according to his work." But the fall gave rise to innumerable good works which could otherwise never have existed, such as ministering to the necessities of the saints, yea, relieving the distressed in every kind. And hereby innumerable stars will be added to their eternal crown. Yet again: there will be an abundant reward in heaven, for suffering, as well as for doing, the will of God: "these light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory." Therefore that event which occasioned the entrance of suffering into the world has thereby occasioned to all the children of God an

increase of glory to all eternity. For although the sufferings themselves will be at an end: although —

> "The pain of life shall then be o'er,
> The anguish and distracting care;
> The sighing grief shall weep no more;
> And sin shall never enter there:"

— yet the joys occasioned thereby shall never end, but flow at God's right hand forevermore.

There is one advantage more that we reap from Adam's fall, which is not unworthy our attention. Unless in Adam all had died, being in the loins of their first parent, every descendant of Adam, every child of man, must have personally answered for himself to God: it seems to be a necessary consequence of this, that if he had once fallen, once violated any command of God, there would have been no possibility of his rising again; there was no help, but he must have perished without remedy. For that covenant knew not to show mercy: the word was, "The soul that sinneth, it shall die." Now who would not rather be on the footing he is now; under a covenant of mercy? Who would wish to hazard a whole eternity upon one stake? Is it not infinitely more desirable to be in a state wherein, though encompassed with infirmities, yet we do not run such a desperate risk, but if we fall we may rise again? Wherein we may say,—

> "My trespass is grown up to heaven!
> But, far above the skies,
> In Christ abundantly forgiven,
> I see thy mercies rise!"

In Christ! Let me entreat every serious person once more to fix his attention here. All that has been said, all that can be said, on these subjects, centres in this point. The fall of

Adam produced the death of Christ! Hear, O heavens, and give ear, O earth! Yea,—

> "Let earth and heaven agree,
> Angels and men be joined,
> To celebrate with me
> The Saviour of mankind;
> To adore the all-atoning Lamb,
> And bless the sound of Jesu's Name!"

If God had prevented the fall of man, the Word had never been made flesh: nor had we ever "seen his glory, the glory as of the only begotten of the Father." Those mysteries had never been displayed "which the very angels desire to look into." Methinks this consideration swallows up all the rest, and should never be out of our thoughts. Unless "by one man judgment had come upon all men to condemnation," neither angels nor men could ever have known "the unsearchable riches of Christ."

See then, upon the whole, how little reason we have to repine at the fall of our first parent, since herefrom we may derive such unspeakable advantages both in time and eternity. See how small pretence there is for questioning the mercy of God in permitting that event to take place, since, therein, mercy, by infinite degrees, rejoices over judgment! Where, then, is the man that presumes to blame God for not preventing Adam's sin? Should we not rather bless him from the ground of the heart, for therein laying the grand scheme of man's redemption and making way for that glorious manifestation of his wisdom, holiness, justice, and mercy? If, indeed, God had decreed, before the foundation of the world, that millions of men should dwell in everlasting burnings because Adam sinned hundreds or thousands of years before they had a being; I know not who could thank him for

this, unless the devil and his angels: seeing, on this supposition, all those millions of unhappy spirits would be plunged into hell by Adam's sin without any possible advantage from it. But, blessed be God, this is not the case. Such a decree never existed. On the contrary, every one born of a woman may be an unspeakable gainer thereby: and none ever was or can be a loser but by his own choice.

We see here a full answer to that plausible account "of the origin of evil," published to the world some years since, and supposed to be unanswerable: that it "necessarily resulted from the nature of matter, which God was not able to alter." It is very kind in this sweet-tongued orator to make an excuse for God! But there is really no occasion for it: God hath answered for himself. He made man in his own image, a spirit endued with understanding and liberty. Man, abusing that liberty, produced evil; brought sin and pain into the world. This God permitted, in order to a fuller manifestation of his wisdom, justice, and mercy, by bestowing on all who would receive it an infinitely greater happiness than they could possibly have attained if Adam had not fallen.

"O the depth of the riches both of the wisdom and knowledge of God!" Although a thousand particulars of "his judgments, and of his ways are unsearchable" to us, and past our finding out, yet we may discern the general scheme, running through time into eternity. "According to the council of his own will," the plan he had laid before the foundation of the world, he created the parent of all mankind in his own image. And he permitted all men to be made sinners by the disobedience of this one man, that, by the obedience of one, all who receive the free gift may be infinitely holier and happier to all eternity!

JONATHAN EDWARDS

JONATHAN EDWARDS, a celebrated American divine and metaphysician, son of the Rev. Timothy Edwards, for sixty-three years pastor at East Windsor, Conn., where the future able theologian was born, Oct. 5, 1703. Young Edwards entered Yale College in 1716, and took his degree of B.A. in 1720, standing highest in his class. For a year or two he continued at Yale as a tutor and studied for the ministry, and in 1727 was installed at Northampton, Mass., as colleague to his grandfather in the pastorate of the Congregational Church. Here he labored for twenty-three years, after which he took the duties of missionary to the Indians at Stockbridge, Mass., and there wrote several of his famous treatises, such as that on "The Freedom of the Will," a masterpiece of acute, original thought. On account of the fame which this work acquired for him, Edwards was in 1758 called to the presidency of the college of New Jersey, Princeton (now Princeton University). He was scarcely installed in that office, however, ere he died, on March 22 of that year (1758). He wrote a number of works, besides the celebrated treatise above named, including a work on "The Religious Affections," a "Life of David Brainerd," a "History of the Redemption," and the "Doctrine of Original Sin Defended." Of his numerous sermons, the most notable is the one entitled: "Sinners in the Hands of an Angry God." Edwards has stamped his theology indelibly upon New England character. He was a profound thinker and possessed a clear, logical mind, with great powers of arousing and impressing the hearts and souls of his hearers.

WRATH UPON THE WICKED TO THE UTTERMOST

"To fill up their sins alway; for the wrath is come upon them to the uttermost."—I Thess. ii, 16.

IN VERSE 14 the Apostle commends the Christian Thessalonians that they became the followers of the churches of God in Judea, both in faith and in sufferings; in faith in that they received the word, not as the word of man, but as it is in truth the "word of God"; in sufferings in that they had suffered like things of their own countrymen, as they had of the Jews. Upon which the Apostle sets forth the persecuting, cruel, and perverse wickedness of that people "who both killed the Lord Jesus and their own prophets, and have," says he, "persecuted us; and they please not God, and are

contrary to all men, forbidding us to speak to the Gentiles, that they might be saved." Then come in the words of the text, "To fill up their sins alway; for the wrath is come upon them to the uttermost."

In these words we may observe two things:

To what effect was the heinous wickedness and obstinacy of the Jews, namely, to fill up their sins. God hath set bounds to every man's wickedness; he suffers men to live, and to go on in sin, till they have filled up their measure, and then cuts them off. To this effect was the wickedness and obstinacy of the Jews; they were exceedingly wicked and thereby filled up the measure of their sins a great pace. And the reason why they were permitted to be so obstinate under the preaching and miracles of Christ and of the apostles, and under all the means used with them, was that they might fill up the measure of their sins. This is agreeable to what Christ said, "Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers."

The punishment of their wickedness: "The wrath is come upon them to the uttermost." There is a connection between the measure of men's sin and the measure of punishment. When they have filled up the measure of their sin then is filled up the measure of God's wrath.

The degree of their punishment is the uttermost degree. This may respect both a national and personal punishment. If we take it as a national punishment, a little after the time when the epistle was written, wrath came upon the nation of the Jews to the uttermost in their terrible destruction by the Romans, when, as Christ said, "was great tribulation, such as never was since the beginning of the world to that time." That nation had before suffered many of the fruits

of divine wrath for their sins; but this was beyond all, this was their highest degree of punishment as a nation. If we take it as a personal punishment, then it respects their punishment in hell. God often punishes men very dreadfully in this world, but in hell "wrath comes on them to the uttermost." By this expression is also denoted the certainty of this punishment. For though the punishment was then future, yet it is spoken of as present: "The wrath is come upon them to the uttermost." It was as certain as if it had already taken place. God, who knows all things, speaks of things that are not as though they were; for things present and things future are equally certain with him. It also denotes the near approach of it. The wrath is come; that is, it is just at hand; it is at the door; as it proved with respect to that nation; their terrible destruction by the Romans was soon after the Apostle wrote this epistle.

Doctrine. When those that continue in sin shall have filled up the measure of their sin, then wrath will come upon them to the uttermost.

There is a certain measure that God hath set to the sin of every wicked man. God says concerning the sin of man, as he says to the raging waves of the sea, Hitherto shalt thou come and no further. The measure of some is much greater than of others. Some reprobates commit but a little sin in comparison with others, and so are to endure proportionably a smaller punishment. There are many vessels of wrath, but some are smaller and others greater vessels; some will contain comparatively but little wrath, others a greater measure of it. Sometimes, when we see men go to dreadful lengths and become very heinously wicked, we are ready to wonder that God lets them alone. He sees them go on in such audacious wickedness and keeps silence, nor does any-

thing to interrupt them, but they go smoothly on and meet with no hurt. But sometimes the reason why God lets them alone is because they have not filled up the measure of their sins. When they live in dreadful wickedness they are but filling up the measure which God hath limited for them. This is sometimes the reason why God suffers very wicked men to live so long; because their iniquity is not full: "The iniquity of the Amorites is not yet full." For this reason also God sometimes suffers them to live in prosperity. Their prosperity is a snare to them and an occasion of their sinning a great deal more. Wherefore God suffers them to have such a snare because he suffers them to fill up a larger measure. So, for this cause, he sometimes suffers them to live under great light and great means and advantages, at the same time to neglect and misimprove all. Everyone shall live till he hath filled up his measure.

While men continue in sin they are filling the measure set them. This is the work in which they spend their whole lives; they begin in their childhood, and if they live to grow old in sin they still go on with this work. It is the work with which every day is filled up. They may alter their business in other respects; they may sometimes be about one thing and sometimes about another; but they never change from this work of filling up the measure of their sins. Whatever they put their hands to, they are still employed in this work. This is the first thing that they set themselves about when they awake in the morning, and the last thing they do at night. They are all the while treasuring up wrath against the day of wrath and the revelation of the righteous judgment of God.

It is a gross mistake of some natural men who think that when they read and pray they do not add to their sins, but,

on the contrary, think they diminish their guilt by these exercises. They think that instead of adding to their sins they do something to satisfy for their past offences, but, instead of that, they do but add to the measure by their best prayers and by those services with which they themselves are most pleased.

When once the measure of their sins is filled up then wrath will come upon them to the uttermost. God will then wait no longer upon them. Wicked men think that God is altogether such an one as themselves, because when they commit such wickedness he keeps silence. "Because judgment against an evil work is not executed speedily, therefore the heart of the children of men is fully set in them to do evil." But when once they shall have filled up the measure of their sins judgment will be executed; God will not bear with them any longer. Now is the day of grace, and the day of patience, which they spend in filling up their sins; but when their sins shall be full then will come the day of wrath, the day of the fierce anger of God. God often executes his wrath on ungodly men in a less degree in this world. He sometimes brings afflictions upon them, and that in wrath. Sometimes he expresses his wrath in very sore judgments; sometimes he appears in a terrible manner, not only outwardly, but also in the inward expressions of it on their consciences. Some, before they died, have had the wrath of God inflicted on their souls in degrees that have been intolerable. But these things are only forerunners of their punishment, only slight foretastes of wrath. God never stirs up all his wrath against wicked men while in this world; but when once wicked men shall have filled up the measure of their sins then wrath will come upon them to the uttermost, and that in the following respects:

Wrath will come upon them without any restraint or moderation in the degree of it. God doth always lay, as it were, a restraint upon himself; he doth not stir up his wrath; he stays his rough wind in the day of his east wind; he lets not his arm light down on wicked men with its full weight. But when sinners shall have filled up the measure of their sins there will be no caution, no restraint. His rough wind will not be stayed nor moderated. The wrath of God will be poured out like fire. He will come forth, not only in anger, but in the fierceness of his anger; he will execute wrath with power, so as to show what his wrath is and make his power known. There will be nothing to alleviate his wrath; his heavy wrath will lie on them without anything to lighten the burden or to keep off in any measure the full weight of it from pressing the soul. His eye will not spare, neither will he regard the sinner's cries and lamentations, however loud and bitter. Then shall wicked men know that God is the Lord; they shall know how great that majesty is which they have despised and how dreadful that threatened wrath is which they have so little regarded.

Then shall come on wicked men that punishment which they deserve. God will exact of them the uttermost farthing. Their iniquities are marked before him; they are all written in his book; and in the future world he will reckon with them and they must pay all the debt. Their sins are laid up in store with God; they are sealed up among his treasures, and them he will recompense, even recompense into their bosoms. The consummate degree of punishment will not be executed till the day of judgment; but the wicked are sealed over to this consummate punishment immediately after death; they are cast into hell, and there bound in chains of darkness to the judgment of the great day, and they know

that the highest degree of punishment is coming upon them. Final wrath will be executed without any mixture; all mercy, all enjoyments will be taken away. God sometimes expresses his wrath in this world; but here good things and evil are mixed together; in the future there will be only evil things.

Wrath will then be executed without any merciful circumstances. The judgments which God executes on ungodly men in this world are attended with many merciful circumstances. There is much patience and long-suffering, together with judgment; judgments are joined with continuance of opportunity to seek mercy. But in hell there will be no more exercises of divine patience. The judgments which God exercises on ungodly men in this world are warnings to them to avoid greater punishments; but the wrath which will come upon them when they shall have filled up the measure of their sin will not be of the nature of warnings. Indeed they will be effectually awakened and made thoroughly sensible by what they shall suffer; yet their being awakened and made sensible will do them no good. Many a wicked man hath suffered very awful things from God in this world which have been a means of saving good; but that wrath which sinners shall suffer after death will be no way for their good. God will have no merciful design in it; neither will it be possible that they should get any good by that or by anything else.

Wrath will so be executed as to perfect the work to which wrath tends, namely, utterly to undo the subject of it. Wrath is often so executed in this life as greatly to distress persons and bring them into great calamity; yet not so as to complete the ruin of those who suffer it; but in another world it will be so executed as to finish their destruction and render them utterly and perfectly undone; it will take

away all comfort, all hope, and all support. The soul will be, as it were, utterly crushed; the wrath will be wholly intolerable. It must sink, and will utterly sink, and will have no more strength to keep itself from sinking than a worm would have to keep itself from being crushed under the weight of a mountain. The wrath will be so great, so mighty and powerful as wholly to abolish all manner of welfare: "But on whomsoever it shall fall it will grind him to powder."

When persons shall have filled up the measure of their sin that wrath will come upon them which is eternal. Though men may suffer very terrible and awful judgments in this world, yet those judgments have an end. They may be long continued, yet they commonly admit of relief. Temporal distresses and sorrows have intermissions and respite and commonly by degrees abate and wear off; but the wrath that shall be executed when the measure of sin shall have been filled up will have no end. Thus it will be to the uttermost as to its duration; it will be of so long continuance that it will be impossible it should be longer. Nothing can be longer than eternity.

When persons shall have filled up the measure of their sin then wrath will come upon them to the uttermost of what is threatened. Sin is an infinite evil, and the punishment which God hath threatened against it is very dreadful. The threatenings of God against the workers of iniquity are very awful; but these threatenings are never fully accomplished in this world. However dreadful things some men may suffer in this life, yet God never fully executes his threatenings for so much as one sin till they have filled up the whole measure. The threatenings of the law are never answered by anything that any man suffers here. The most

awful judgment in this life doth not answer God's threatenings, either in degree or in circumstances or in duration. If the greatest sufferings that ever are endured in this life should be eternal, it would not answer the threatening. Indeed temporal judgments belong to the threatenings of the law; but these are not answered by them; they are but foretastes of the punishment. "The wages of sin is death." No expressions of wrath that are suffered before men have filled up the measure of their sin are its full wages. But then God will reckon with them and will recompense into their bosoms the full deserved sum.

The use I would make of this doctrine is of warning to natural men to rest no longer in sin and to make haste to flee from it. The things which have been said under this doctrine may well be awakening, awful considerations to you. It is awful to consider whose wrath it is that abides upon you and of what wrath you are in danger. It is impossible to express the misery of a natural condition. It is like being in Sodom with a dreadful storm of fire and brimstone hanging over it just ready to break forth and to be poured down upon it. The clouds of divine vengeance are full and just ready to burst. Here let those who yet continue in sin in this town consider particularly:

Under what great means and advantages you continue in sin. God is now favoring us with very great and extraordinary means and advantages in that we have such extraordinary tokens of the presence of God among us; his spirit is so remarkably poured out and multitudes of all ages and all sorts are converted and brought home to Christ. God appears among us in the most extraordinary manner, perhaps, that ever he did in New England. The children of Israel saw many mighty works of God when he brought them out

of Egypt; but we, at this day, see works more mighty and of a more glorious nature.

We who live under such light have had loud calls, but now above all. Now is the day of salvation. The fountain hath been set open among us in an extraordinary manner and hath stood open for a considerable time. Yet you continue in sin, and the calls that you have hitherto had have not brought you to be washed in it. What extraordinary advantages have you lately enjoyed to stir you up! How hath everything in the town of late been of that tendency! Those things which used to be the greatest hindrances have been removed. You have not the ill examples of immoral persons to be a temptation to you. There is not now that vain worldly talk and ill company to divert you and to be a hindrance to you which there used to be. Now you have multitudes of good examples set before you; there are many now all around you who, instead of diverting and hindering you, are earnestly desirous of your salvation and willing to do all that they can to move you to flee to Christ: they have a thirsting desire for it. The chief talk in the town has of late been about the things of religion and has been such as hath tended to promote and not hinder your souls' good. Everything all around you hath tended to stir you up; and will you yet continue in sin?

Some of you have continued in sin till you are far advanced in life. You were warned when you were children, and some of you had awakenings then; however, the time went away. You became men and women, and then you were stirred up again; you had the strivings of God's Spirit; and some of you have fixed the times when you would make thorough work of seeking salvation. Some of you, perhaps, determined to do it when you should be married and settled

in the world; others when you should have finished such a business and when your circumstances should be so and so altered. Now these times have come and are past, yet you continue in sin.

Many of you have had remarkable warnings of Providence. Some of you have been warned by the deaths of near relations; you have stood by and seen others die and go into eternity; yet this hath not been effectual. Some of you have been near death yourselves, have been brought nigh the grave in sore sickness, and were full of your promises how you would behave yourselves if it should please God to spare your lives. Some of you have very narrowly escaped death by dangerous accidents; but God was pleased to spare you, to give you a further space to repent; yet you continue in sin.

Some of you have seen times of remarkable outpourings of the Spirit of God in this town in times past, but it had no good effect on you. You had the strivings of the Spirit of God, too, as well as others. God did not pass so by your door but that he came and knocked; yet you stood it out. Now God hath come again in a more remarkable manner than ever before, and hath been pouring out his Spirit for some months in its most gracious influence: yet you remain in sin until now. In the beginning of this awakening you were warned to flee from wrath and to forsake your sins. You were told what a wide door there was open, what an accepted time it was, and were urged to press into the kingdom of God. And many did press in; they forsook their sins and believed in Christ, but you, when you had seen it, repented not that you might believe him.

Then you were warned again, and still others have been pressing and thronging into the kingdom of God. Many have fled for refuge and have laid hold on Christ: yet you

continue in sin and unbelief. You have seen multitudes of all sorts, of all ages, young and old, flocking to Christ, and many of about your age and your circumstances; but you still are in the same miserable condition in which you used to be. You have seen persons daily flocking to Christ, as doves to their windows. God hath not only poured out his Spirit on this town, but also on other towns around us, and they are flocking in there as well as here. This blessing spreads further and further; many, far and near, seem to be setting their faces Zion-ward; yet you who live here, where this work first began, continue behind still; you have no lot nor portion in this matter.

How dreadful the wrath of God is when it is executed to the uttermost. To make you in some measure sensible of that, I desire you to consider whose wrath it is. The wrath of a king is the roaring of a lion, but this is the wrath of Jehovah, the Lord God Omnipotent. Let us consider, what can we rationally think of it? How dreadful must be the wrath of such a Being when it comes upon a person to the uttermost, without any pity, or moderation, or merciful circumstances! What must be the uttermost of his wrath who made heaven and earth by the word of his power; who spake and it was done, who commanded and it stood fast! What must his wrath be who commandeth the sun and it rises not, and sealeth up the stars! What must his wrath be who shaketh the earth out of its place and causeth the pillars of heaven to tremble! What must his wrath be who rebuketh the sea and maketh it dry, who removeth the mountains out of their places and overturneth them in his anger? What must his wrath be whose majesty is so awful that no man could live in the sight of it? What must the wrath of such a Being be when it comes to the uttermost, when he makes his

majesty appear and shine bright in the misery of wicked men? And what is a worm of the dust before the fury and under the weight of this wrath, which the stoutest devils cannot bear, but utterly sink and are crushed under it?

Consider how dreadful the wrath of God is sometimes in this world, only in a little taste or view of it. Sometimes, when God only enlightens conscience to have some sense of his wrath, it causes the stout-hearted to cry out; nature is ready to sink under it, when indeed it is but a little glimpse of divine wrath that is seen. This hath been observed in many cases. But if a slight taste and apprehension of wrath be so dreadful and intolerable, what must it be when it comes upon persons to the uttermost? When a few drops or a little sprinkling of wrath is so distressing and overbearing to the soul, how must it be when God opens the flood-gates and lets the mighty deluge of his wrath come pouring down upon men's guilty heads and brings in all his waves and billows upon their souls? How little of God's wrath will sink them! "When his wrath is kindled but a little, blessed are all they that put their trust in him."

Consider, you know not what wrath God may be about to execute upon wicked men in this world. Wrath may, in some sense, be coming upon them in the present life, to the uttermost, for aught we know. When it is said of the Jews, "the wrath is come upon them to the uttermost," respect is had, not only to the execution of divine wrath on that people in hell, but that terrible destruction of Judea and Jerusalem, which was then near approaching by the Romans. We know not but the wrath is now coming, in some peculiarly awful manner, on the wicked world. God seems, by the things which he is doing among us, to be coming forth for some great thing. The work which hath been lately wrought

among us is no ordinary thing. He doth not work in his usual way, but in a way very extraordinary; and it is probable that it is a forerunner of some very great revolution. We must not pretend to say what is in the womb of Providence, or what is in the book of God's secret decrees; yet we may and ought to discern the signs of these times.

Though God be now about to do glorious things for his church and people, yet it is probable that they will be accompanied with dreadful things to his enemies. It is the manner of God, when he brings about any glorious revolution for his people, at the same time to execute very awful judgments on his enemies.

"Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land and to his people."

"Say ye to the righteous, it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked, it shall be ill with him: for the reward of his hands shall be given him."

"Therefore, thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart and shall howl for vexation of spirit."

We find in Scripture that where glorious times are prophesied to God's people there are at the same time awful judgments foretold to his enemies. What God is now about to do, we know not; but this we may know, that there will be no safety to any but those who are in the ark. Therefore it behooves all to haste, and flee for their lives, to get into a safe condition, to get into Christ; then they need not fear, though the earth be removed and the mountains carried into the midst

of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof: for God will be their refuge and strength; they need not be afraid of evil tidings; their hearts may be fixed, trusting in the Lord.

SINNERS IN THE HANDS OF AN ANGRY GOD

[From a sermon on Deuteronomy xxxii, 35, preached at Enfield, Connecticut, July 8, 1741.]

THE God that holds you over the pit of hell much as one holds a spider or some loathsome insect over the fire abhors you, and is dreadfully provoked. His wrath toward you burns like fire; he looks upon you as worthy of nothing else but to be cast into the fire; he is of purer eyes than to bear you in his sight; you are ten thousand times as abominable in his eyes as the most hateful and venomous serpent is in ours. You have offended him infinitely more than ever a stubborn rebel did his prince, and yet it is nothing but his hand that holds you from falling into the fire every moment; it is ascribed to nothing else that you did not go to hell the last night; that you were suffered to awake again in this world after you closed your eyes in sleep; and there is no other reason to be given why you have not dropped into hell since you arose in the morning, but that God's hand has held you up; there is no other reason to be given why you have not gone to hell since you have sat here in the house of God provoking his pure eye by your sinful, wicked manner of attending his solemn worship; yea, there is nothing else that is to be given as a reason why do you not this very moment drop down into hell.

O sinner! consider the fearful danger you are in; it is a great furnace of wrath, a wide and bottomless pit, full of the fire of wrath that you are held over in the hands of that God whose wrath is provoked and incensed as much against you as against many of the damned in hell; you hang by a slender thread, with the flames of Divine wrath flashing about it and ready every moment to singe it and burn it asunder, and you have no interest in any mediator and nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you have ever done, nothing that you can do to induce God to spare you one moment. . . .

It would be dreadful to suffer this fierceness and wrath of Almighty God one moment; but you must suffer it to all eternity: there will be no end to this exquisite, horrible misery: when you look forward you shall see along forever a boundless duration before you, which will swallow up your thoughts and amaze your soul, and you will absolutely despair of ever having any deliverance, any end, any mitigation, any rest at all; you will know certainly that you must wear out long ages, millions of millions of ages in wrestling and conflicting with this Almighty, merciless vengeance; and then when you have done so, when so many ages have actually been spent by you in this manner, you will know that all is but a point to what remains, so that your punishment will indeed be infinite. Oh! who can express what the state of a soul in such circumstances is! All that we can possibly say about it gives but a very feeble, faint representation of it; it is inexpressible and inconceivable: for "who knows the power of God's anger!"

How dreadful is the state of those that are daily and hourly in danger of this great wrath and infinite misery! But this

is the dismal case of every soul in this congregation that has not been born again, however moral and strict, sober and religious they may otherwise be. Oh, that you would consider it, whether you be young or old! There is reason to think that there are many in this congregation now hearing this discourse that will actually be the subjects of this very misery to all eternity. We know not who they are, or in what seats they sit, or what thoughts they now have — it may be they are now at ease and hear all these things without much disturbance, and are now flattering themselves that they are not the persons, promising themselves that they shall escape. If we knew that there was one person, and but one in the whole congregation, that was to be the subject of misery, what an awful thing it would be to think of! If we knew who it was, what an awful sight it would be to see such a person! How might all the rest of the congregation lift up a lamentable and bitter cry over him! But, alas! instead of one, how many is it likely will remember this discourse in hell! And it would be a wonder if some that are now present should not be in hell in a very short time, before this year is out. And it would be no wonder if some persons that now sit here in some seats of this meeting-house, in health, and quiet and secure, should be there before to-morrow morning!

LORD MANSFIELD

LORD MANSFIELD

WILLIAM MURRAY, first Earl of Mansfield, a celebrated British jurist and statesman who became lord chief-justice of England, was born at Scone, Scotland, March 2, 1705, and died at London, March 20, 1793. He came of a Jacobite family, the fourth son of the fifth Viscount Stormont, a peer of Scotland, and was educated partly at Perth, near his birthplace, and partly at Westminster and Oxford. After travelling in France for a time, he studied law at Lincoln's Inn, London, and in 1731 was called to the bar. He rose rapidly in his chosen profession, and within two or three years was conducting appeals at the bar of the House of Lords. In 1742 he entered Parliament as solicitor-general, and became one of the conspicuous figures in the parliamentary history of his time, having among other professional duties to conduct the prosecution of the Jacobite lords after the rising in Scotland in 1745. In 1754, he became attorney-general and two years later was made chief-justice of the King's Bench and raised to the peerage. In 1776, he was created Earl Mansfield, but retired from the chief-justiceship in 1789, and died four years later. As chief-justice, he was distinguished for his equity and integrity, but he was unpopular in his later years of office on account of his Tory leanings and his stiff adherence to the policy of coercing America. As a parliamentary speaker he was surpassed in his own time only by Chatham, to whose impassioned delivery his own clear enunciation, graceful gestures, and forceful arguments offered a strong contrast. He has been called "the founder of English commercial law."

THE RIGHT OF ENGLAND TO TAX AMERICA

[This speech was delivered in the House of Lords, February 3, 1766, in answer to Lord Camden, who objected to taxation without representation.]

MY LORDS,—I shall speak to the question strictly as a matter of right; for it is a proposition in its nature so perfectly distinct from the expediency of the tax, that it must necessarily be taken separate, if there is any true logic in the world; but of the expediency or inexpediency I will say nothing. It will be time enough to speak upon that subject when it comes to be a question.

I shall also speak to the distinctions which have been taken, without any real difference, as to the nature of the tax; and I shall point out, lastly, the necessity there will be of exerting the force of the superior authority of government, if opposed by the subordinate part of it.

I am extremely sorry that the question has ever become

necessary to be agitated, and that there should be a decision upon it. No one in this House will live long enough to see an end put to the mischief which will be the result of the doctrine which has been inculcated; but the arrow is shot and the wound already given. I shall certainly avoid personal reflections. No one has had more cast upon him than myself; but I never was biased by any consideration of applause from without, in the discharge of my public duty; and in giving my sentiments according to what I thought law I have relied upon my own consciousness. It is with great pleasure I have heard the noble lord who moved the resolution express himself in so manly and sensible a way when he recommended a dispassionate debate, while at the same time he urged the necessity of the House coming to such a resolution, with great dignity and propriety of argument.

I shall endeavor to clear away from the question all that mass of dissertation and learning displayed in arguments which have been fetched from speculative men who have written upon the subject of government, or from ancient records, as being little to the purpose. I shall insist that these records are no proofs of our present constitution. A noble lord has taken up his argument from the settlement of the constitution at the revolution; I shall take up my argument from the constitution as it now is.

The constitution of this country has been always in a moving state, either gaining or losing something; and with respect to the modes of taxation, when we get beyond the reign of Edward the First or of King John we are all in doubt and obscurity. The history of those times is full of uncertainties. In regard to the writs upon record, they were issued some of them according to law, and some not according to law; and such [that is, of the latter kind] were those

concerning ship-money, to call assemblies to tax themselves, or to compel benevolences. Other taxes were raised from escuage, fees for knights' service, and by other means arising out of the feudal system. Benevolences are contrary to law; and it is well known how people resisted the demands of the Crown in the case of ship-money and were persecuted by the court; and if any set of men were to meet now to lend the king money, it would be contrary to law, and a breach of the rights of Parliament.

I shall now answer the noble lord particularly upon the cases he has quoted. With respect to the Marches of Wales, who were the borderers, privileged for assisting the king in his war against the Welsh in the mountains, their enjoying this privilege of taxing themselves was but of a short duration, and during the life of Edward the First, till the Prince of Wales came to be the king; and then they were annexed to the Crown and became subject to taxes like the rest of the dominions of England; and from thence came the custom, though unnecessary, of naming Wales and the town of Monmouth in all proclamations and in acts of Parliament. Henry the Eighth was the first who issued writs for it to return two members to Parliament. The Crown exercised this right *ad libitum*, from whence arises the inequality of representation in our constitution at this day. Henry the Eighth issued a writ to Calais to send one burgess to Parliament.

One of the counties palatine [I think he said Durham] was taxed fifty years to subsidies before it sent members to Parliament. The clergy were at no time unrepresented in Parliament. When they taxed themselves, it was done with the concurrence and consent of Parliament, who permitted them to tax themselves upon their petition, the convocation sitting at the same time with the Parliament. They had,

too, their representatives always sitting in this House, bishops and abbots; and in the other House they were at no time without a right of voting singly for the election of members; so that the argument fetched from the case of the clergy is not an argument of any force, because they were at no time unrepresented here.

The reasoning about the colonies of Great Britain, drawn from the colonies of antiquity, is a mere useless display of learning; for the colonies of the Tyrians in Africa, and of the Greeks in Asia, were totally different from our system. No nation before ourselves formed any regular system of colonization but the Romans; and their system was a military one, and of garrisons placed in the principal towns of the conquered provinces. The states of Holland were not colonies of Spain; they were states dependent upon the house of Austria in a feudal dependence. Nothing could be more different from our colonies than that flock of men, as they have been called, who came from the North and poured into Europe. Those emigrants renounced all laws, all protection, all connection with their mother countries. They chose their leaders, and marched under their banners to seek their fortunes and establish new kingdoms upon the ruins of the Roman empire.

But our colonies, on the contrary, emigrated under the sanction of the Crown and Parliament. They were modelled gradually into their present forms, respectively, by charters, grants, and statutes; but they were never separated from the mother country or so emancipated as to become *sui juris*. There are several sorts of colonies in British America. The charter colonies, the proprietary governments, and the king's colonies. The first colonies were the charter colonies, such as the Virginia Company; and these companies had among their directors members of the privy council and of both

Houses of Parliament; they were under the authority of the privy council, and had agents resident here, responsible for their proceedings.

So much were they considered as belonging to the Crown, and not to the king personally (for there is a great difference, though few people attend to it), that when the two Houses, in the time of Charles the First, were going to pass a bill concerning the colonies, a message was sent to them by the king that they were the king's colonies, and that the bill was unnecessary, for that the privy council would take order about them; and the bill never had the royal assent. The Commonwealth Parliament, as soon as it was settled, were very early jealous of the colonies separating themselves from them; and passed a resolution or act (and it is a question whether it is not in force now) to declare and establish the authority of England over its colonies.

But if there was no express law, or reason founded upon any necessary inference from an express law, yet the usage alone would be sufficient to support that authority; for have not the colonies submitted ever since their first establishment to the jurisdiction of the mother country? In all questions of property the appeals from the colonies have been to the privy council here; and such causes have been determined, not by the law of the colonies, but by the law of England.

A very little while ago there was an appeal on a question of limitation in a devise of land with remainders; and, notwithstanding the intention of the testator appeared very clear, yet the case was determined contrary to it, and that the land should pass according to the law of England. The colonies have been obliged to recur very frequently to the jurisdiction here, to settle the disputes among their own governments. I well remember several references on this head, when the late

Lord Hardwicke was attorney general, and Sir Clement Wearg solicitor general. New Hampshire and Connecticut were in blood about their differences; Virginia and Maryland were in arms against each other. This shows the necessity of one superior decisive jurisdiction to which all subordinate jurisdictions may recur. Nothing, my lords, could be more fatal to the peace of the colonies at any time than the Parliament giving up its authority over them; for in such a case there must be an entire dissolution of government. Considering how the colonies are composed, it is easy to foresee there would be no end of feuds and factions among the several separate governments, when once there shall be no one government here or there of sufficient force or authority to decide their mutual differences; and, government being dissolved, nothing remains but that the colonies must either change their constitution, and take some new form of government, or fall under some foreign power.

At present the several forms of their constitution are very various, having been produced, as all governments have been originally, by accident and circumstances. The forms of government in every colony were adopted, from time to time, according to the size of the colony; and so have been extended again, from time to time, as the numbers of their inhabitants and their commercial connections outgrew the first model. In some colonies at first there was only a governor assisted by two or three counsel; then more were added; afterward courts of justice were erected; then assemblies were created.

Some things were done by instructions from the secretaries of state; other things were done by order of the king and council; and other things by commissions under the great seal. It is observable that in consequence of these establishments from time to time, and of the dependency of these govern-

ments upon the supreme legislature at home, the lenity of each government in the colonies has been extreme toward the subject; and a great inducement has been created for people to come and settle in them. But if all those governments which are now independent of each other should become independent of the mother country, I am afraid that the inhabitants of the colonies are very little aware of the consequences. They would feel in that case very soon the hand of power more heavy upon them in their own governments, than they have yet done or have ever imagined.

The constitutions of the different colonies are thus made up of different principles. They must remain dependent, from the necessity of things and their relations to the jurisdiction of the mother country; or they must be totally dismembered from it and form a league of union among themselves against it, which could be effected without great violences. No one ever thought the contrary till the trumpet of sedition was blown.

Acts of Parliament have been made, not only without a doubt of their legality, but with universal applause, the great object of which has been ultimately to fix the trade of the colonies so as to centre in the bosom of that country from whence they took their original. The Navigation Act shut up their intercourse with foreign countries. Their ports have been made subject to customs and regulations which have cramped and diminished their trade. And duties have been laid, affecting the very inmost parts of their commerce, and, among others, that of the post; yet all these have been submitted to peaceably, and no one ever thought till now of this doctrine that the colonies are not to be taxed, regulated, or bound by Parliament.

A few particular merchants were then, as now, displeased at restrictions which did not permit them to make the greater

possible advantages of their commerce in their own private and peculiar branches. But though these few merchants might think themselves losers in articles which they had no right to gain, as being prejudicial to the general and national system, yet I must observe that the colonies, upon the whole, were benefited by these laws. For these restrictive laws, founded upon principles of the most solid policy, flung a great weight of naval force into the hands of the mother country, which was to protect its colonies.

Without a union with her the colonies must have been entirely weak and defenceless, but they thus became relatively great, subordinately, and in proportion as the mother country advanced in superiority over the rest of the maritime powers in Europe, to which both mutually contributed, and of which both have reaped a benefit equal to the natural and just relation in which they both stand reciprocally, of dependency on one side and protection on the other.

There can be no doubt, my lords, but that the inhabitants of the colonies are as much represented in Parliament as the greatest part of the people of England are represented; among nine millions of whom there are eight which have no votes in electing members of Parliament. Every objection, therefore, to the dependency of the colonies upon Parliament, which arises to it upon the ground of representation, goes to the whole present constitution of Great Britain; and I suppose it is not meant to new-model that too.

People may form speculative ideas of perfection and indulge their own fancies or those of other men. Every man in this country has his particular notion of liberty; but perfection never did and never can exist in any human institution. To what purpose, then, are arguments drawn from a distinction, in which there is no real difference, of a virtual and actual representation?

A member of Parliament chosen for any borough represents not only the constituents and inhabitants of that particular place, but he represents the inhabitants of every other borough in Great Britain. He represents the city of London, and all the other commons of this land, and the inhabitants of all the colonies and dominions of Great Britain; and is, in duty and conscience, bound to take care of their interests.

I have mentioned the customs and the post tax. This leads me to answer another distinction, as false as the above; the distinction of internal and external taxes. The noble lord who quoted so much law, and denied upon those grounds the right of the Parliament of Great Britain to lay internal taxes upon the colonies, allowed at the same time that restrictions upon trade and duties upon the ports were legal. But I cannot see a real difference in this distinction; for I hold it to be true that a tax laid in any place is like a pebble falling into and making a circle in a lake, till one circle produces and gives motion to another, and the whole circumference is agitated from the centre. For nothing can be more clear than that a tax of ten or twenty per cent laid upon tobacco, either in the ports of Virginia or London, is a duty laid upon the inland plantations of Virginia, a hundred miles from the sea, wheresoever the tobacco grows.

I do not deny but that a tax may be laid injudiciously and injuriously, and that people in such a case may have a right to complain. But the nature of the tax is not now the question; whenever it comes to be one, I am for lenity. I would have no blood drawn. There is, I am satisfied, no occasion for any to be drawn. A little time and experience of the inconveniences and miseries of anarchy may bring people to their senses.

With respect to what has been said or written upon this

subject I differ from the noble lord who spoke of Mr. Otis and his book with contempt, though he maintained the same doctrine in some points while in others he carried it farther than Otis himself, who allows everywhere the supremacy of the Crown over the colonies. No man, on such a subject, is contemptible. Otis is a man of consequence among the people there. They have chosen him for one of their deputies at the Congress and general meeting from the respective governments. It was said the man is mad. What then? One madman often makes many. Masaniello was mad. Nobody doubts it; yet for all that he overturned the government of Naples. Madness is catching in all popular assemblies and upon all popular matters. The book is full of wildness. I never read it till a few days ago, for I seldom look into such things. I never was actually acquainted with the contents of the Stamp Act, till I sent for it on purpose to read it before the debate was expected.

With respect to authorities in another House, I know nothing of them. I believe that I have not been in that House more than once since I had the honor to be called up to this; and if I did know anything that passed in the other House I could not and would not mention it as an authority here. I ought not to mention any such authority. I should think it beneath my own and your lordships' dignity to speak of it.

I am far from bearing any ill will to the Americans; they are a very good people, and I have long known them. I began life with them and owe much to them, having been much concerned in the plantation causes before the privy council; and so I became a good deal acquainted with American affairs and people. I dare say their heat will soon be over when they come to feel a little the consequences of their opposition to the legislature. Anarchy always cures itself;

but the ferment will continue so much the longer while hot-headed men there find that there are persons of weight and character to support and justify them here.

Indeed, if the disturbances should continue for a great length of time, force must be the consequence, an application adequate to the mischief, and arising out of the necessity of the case; for force is only the difference between a superior and subordinate jurisdiction. In the former, the whole force of the legislature resides collectively, and when it ceases to reside the whole connection is dissolved. It will, indeed, be to very little purpose that we sit here enacting laws and making resolutions, if the inferior will not obey them, or if we neither can nor dare enforce them; for then, and then, I say, of necessity, the matter comes to the sword. If the offspring are grown too big and too resolute to obey the parent, you must try which is the strongest and exert all the powers of the mother country to decide the contest.

I am satisfied, notwithstanding, that time and a wise and steady conduct may prevent those extremities which would be fatal to both. I remember well when it was the violent humor of the times to decry standing armies and garrisons as dangerous, and incompatible with the liberty of the subject. Nothing would do but a regular militia. The militia are embodied; they march; and no sooner was the militia law thus put into execution but it was then said to be an intolerable burden upon the subject, and that it would fall, sooner or later, into the hands of the Crown. That was the language, and many counties petitioned against it.

This may be the case with the colonies. In many places they begin already to feel the effects of their resistance to government. Interest very soon divides mercantile people; and, although there may be some mad, enthusiastic, or ill-

designing people in the colonies, yet I am convinced that the greatest bulk, who have understanding and property, are still well affected to the mother country. You have, my lords, many friends still in the colonies; and take care that you do not, by abdicating your own authority, desert them and yourselves and lose them forever.

In all popular tumults the worst men bear the sway at first. Moderate and good men are often silent for fear or modesty, who in good time may declare themselves. Those who have any property to lose are sufficiently alarmed already at the progress of these public violences and violations to which every man's dwelling, person, and property are hourly exposed. Numbers of such valuable men and good subjects are ready and willing to declare themselves for the support of government in due time, if government does not fling away its own authority.

My lords, the Parliament of Great Britain has its rights over the colonies; but it may abdicate its rights.

There was a thing which I forgot to mention. I mean, the manuscript quoted by the noble lord. He tells you that it is there said that if the act concerning Ireland had passed, the Parliament might have abdicated its rights as to Ireland. In the first place, I heartily wish, my lords, that Ireland had not been named at a time when that country is of a temper and in a situation so difficult to be governed; and when we have already here so much weight upon our hands, encumbered with the extensiveness, variety, and importance of so many objects in a vast and too busy empire, and the national system shattered and exhausted by a long, bloody, and expensive war, but more so by our divisions at home and a fluctuation of counsels. I wish Ireland, therefore, had never been named.

I pay as much respect as any man to the memory of Lord Chief Justice Hale; but I did not know that he had ever written upon the subject; and I differ very much from thinking with the noble lord that this manuscript ought to be published. So far am I from it that I wish the manuscript had never been named; for Ireland is too tender a subject to be touched. The case of Ireland is as different as possible from that of our colonies. Ireland was a conquered country; it had its *pacta conventa* and its *regalia*. But to what purpose is it to mention the manuscript? It is but the opinion of one man. When it was written, or for what particular object it was written, does not appear. It might possibly be only a work of youth, or an exercise of the understanding, in sounding and trying a question problematically. All people, when they first enter professions, make their collections pretty early in life; and the manuscript may be of that sort. However, be it what it may, the opinion is but problematical; for the act to which the writer refers never passed, and Lord Hale only said that if it had passed the Parliament might have abdicated their right.

But, my lords, I shall make this application of it. You may abdicate your right over the colonies. Take care, my lords, how you do so, for such an act will be irrevocable. Proceed, then, my lords, with spirit and firmness; and, when you shall have established your authority it will then be a time to show your lenity. The Americans, as I said before, are a very good people, and I wish them exceedingly well; but they are heated and inflamed. The noble lord who spoke before ended with a prayer. I cannot end better than by saying to it Amen; and in the words of Maurice, Prince of Orange, concerning the Hollanders: "God bless this industrious, frugal, and well-meaning, but easily deluded people."

BENJAMIN FRANKLIN

BENJAMIN FRANKLIN, a celebrated American statesman, diplomat, author, and natural philosopher, noted for his earnest and fruitful services in the cause of American independence, was born at Boston, Mass., Jan. 17, 1706, and died at Philadelphia, April 17, 1790. His father was a tallow-chandler and had a large family, but he managed to give Benjamin a little schooling, which he industriously supplemented by private reading, and by an apprenticeship to his elder brother James, who in connection with a small printing establishment published a newspaper called "The New England Courant." For this journal Benjamin wrote a number of articles and quickly acquired a good style as a writer, picked up by habits of sedulous reading, especially of good English authors, such as Bunyan, Locke, and Addison. The political environment of Boston was then not very favorable to independent writing, and his brother having got into trouble with the authorities over some political critique that had given offence, Benjamin one day got on board a sloop for New York and casting about for employment found his way to Philadelphia. There he took to the printing trade and secured the favorable notice of Governor Sir Wm. Keith and other prominent citizens. The Governor effusively desired to aid young Franklin in his printing industries and promised to procure a printing-press and type for him in London if the embryo journalist-printer would go thither. Franklin eagerly assented to this, but when he sailed it was found that the Governor had either changed his mind or neglected to fulfill his promise, so that when Franklin reached London he had there to toil for his daily bread. He worked as a printer in London until 1726, when he returned to Philadelphia, and went back to his old employer. Subsequently he managed to establish a printing business for himself, and in 1729 he bought the "Pennsylvania Gazette," and eventually placed it at the head of American journals. In 1731, he established the first circulating library on the Continent, and in the following year began the publication of "Poor Richard's Almanac," which was continued for a quarter of a century. It was at this period of his life that Franklin by private study acquired considerable familiarity with the Latin, French, Italian, and Spanish languages. As a New World publicist he is, as has been said of him, "the real starting-point of American literature. As he was the first American scientific discoverer of renown, the first American diplomatist, the founder of the first public library, and of the first permanent philosophical society in this country, so he was the first writer in the field of general literature. His writings are full of acute thought on practical themes, and suited to the genius of a busy people engrossed with their outward affairs." In 1736, he was chosen a clerk of the General Assembly, and was reëlected in the following year. He was then returned a member of the Assembly, and held that post for ten successive years. In 1737, he was appointed Deputy Postmaster of the colonies under the Crown. About this period he organized the first police force and fire company in the colony, and a few years later initiated the movements which led to the paving of the streets, to the creation of an hospital, to the organization of a military force, and to the foundation of the University of Pennsyl-

vania and of the American Philosophical Society. It was while he was engaged in these miscellaneous avocations that he made the discovery, by a simple experiment with a kite, that lightning is a discharge of electricity, and for this, in 1753, he received from the Royal Society of England the Copley medal, and placed himself among the most eminent of natural philosophers. In 1754, when war with France was impending, Franklin, who, by this time, had become the leading public man in Pennsylvania, was sent to a Congress of Commissioners from the different colonies, ordered by the Lords of Trade to convene at Albany to devise a plan for their common defence. In the following year Franklin was appointed the agent of Pennsylvania in England, where he sojourned some five years. He returned to America in 1762, but two years later he was again sent to the mother country as the special agent of Pennsylvania, and he was in London at the time of the repeal of the Stamp Act, a step which he powerfully furthered. Subsequently while continuing to represent Pennsylvania, he was commissioned to act as agent for Massachusetts, New Jersey, and Georgia, and for some years exercised an influence such as probably has never been possessed by any other American representative at the English Court. In 1775, when he saw that a conflict between the mother country and the colonies was almost inevitable, he again set sail for Philadelphia, and on the morning of his arrival was elected by the Assembly a delegate to the Continental Congress which placed George Washington at the head of the colonial armies. By this Congress Franklin, who eighteen months before had been dismissed from the office of Deputy Postmaster, which he had held under the Crown, was made Postmaster-General of the united colonies. In 1776, he was one of the Committee of Five which drew up the "Declaration of Independence." In the same year he was chosen president of the convention called to frame a constitution for the State of Pennsylvania. He was selected by Congress to discuss terms of peace with Admiral Lord Howe in July, 1776, and in the following September was deputed with John Adams and Arthur Lee to solicit assistance from the Court of Louis XVI. On his arrival in Paris, he found himself already one of the most talked of men in the world. He was a member of every important learned society in Europe; one of the managers of the Royal Society, and one of the eight foreign members of the Royal Academy of Sciences at Paris. The story of Franklin's mission to Versailles has no parallel in the history of diplomacy. He became at once an object of greater popular interest than any other man in France, an interest which during his eight years' sojourn in that country seemed ever on the increase. The French Academy paid him its highest honors, and he conferred distinction upon any *salon* he frequented. He moreover animated French society with a boundless enthusiasm for the cause of the rebel colonists, persuaded the government that the interests of France required her to aid them, and finally, at a crisis in their fortunes, obtained a treaty of alliance in the winter of 1777–78. In the six following years he secured advances in money amounting to 26,000,000 francs, a sum that may well astonish us when we consider that at the time France was practically bankrupt. After signing the treaty of peace with Great Britain in 1783, Franklin, now seventy-seven years of age, requested to be relieved from duty, but it was not until 1785 that Congress permitted him to return to America. Soon after his arrival in Philadelphia, he was made chairman of the Municipal Council, and subsequently President of the State by an almost unanimous vote. To that office he was twice unanimously reëlected, and was also chosen a member of the Convention which convened in 1787 to frame a Federal Constitution. During the last two years of Franklin's life he helped to organize the first society formed on the American Continent for the abolition of slavery, and as its president signed the earliest remonstrance against slavery addressed to the American Congress. He died at Philadelphia in his 84th year. Among the notable works he left be-

hind him is an "Autobiography," a charming and entertaining production. His works have been edited by John Bigelow and by Jared Sparks. "Franklin's literary work," observes a biographer, "was a part and a product of his unceasing activity. Always doing or observing, he was always thinking and learning; and what he thought and learned he was ready to communicate at once to some one of his numerous correspondents who would be interested by it or might derive advantage from it. When his observations had borne fruit in some discovery or practicable scheme, he embodied the result in some essay or paper, which likewise, most usually, took the form of a letter to a friend. . . . Though he was a voluminous writer, and one of the great masters of English expression, Franklin habitually wrote with a single eye to immediate practical results. He never posed for posterity."

THE FEDERAL CONSTITUTION

DELIVERED IN THE CONVENTION FOR FRAMING THE CONSTITUTION OF THE UNITED STATES, PHILADELPHIA, 1787

I CONFESS that I do not entirely approve of this Constitution at present; but, sir, I am not sure I shall never approve it, for, having lived long, I have experienced many instances of being obliged, by better information or fuller consideration, to change opinions even on important subjects, which I once thought right, but found to be otherwise. It is therefore that, the older I grow, the more apt I am to doubt my own judgment of others. Most men, indeed, as well as most sects in religion, think themselves in possession of all truth, and that wherever others differ from them, it is so far error. Steele, a Protestant, in a dedication, tells the Pope that the only difference between our two churches in their opinions of the certainty of their doctrine is, the Romish Church is infallible, and the Church of England is never in the wrong. But, though many private persons think almost as highly of their own infallibility as of that of their sect, few express it so naturally as a certain French

lady, who, in a little dispute with her sister, said: "But I meet with nobody but myself that is always in the right."

In these sentiments, sir, I agree to this Constitution, with all its faults—if they are such—because I think a general government necessary for us, and there is no form of government but what may be a blessing to the people, if well administered; and I believe, further, that this is likely to be well administered for a course of years, and can only end in despotism, as other forms have done before it, when the people shall become so corrupted as to need despotic government, being incapable of any other. I doubt, too, whether any other convention we can obtain may be able to make a better Constitution; for, when you assemble a number of men, to have the advantage of their joint wisdom, you inevitably assemble with those men all their prejudices, their passions, their errors of opinion, their local interests, and their selfish views. From such an assembly can a perfect production be expected? It therefore astonishes me, sir, to find this system approaching so near to perfection as it does; and I think it will astonish our enemies, who are waiting with confidence to hear that our counsels are confounded like those of the builders of Babel, and that our States are on the point of separation, only to meet hereafter for the purpose of cutting one another's throats. Thus I consent, sir, to this Constitution, because I expect no better, and because I am not sure that it is not the best. The opinions I have had of its errors I sacrifice to the public good. I have never whispered a syllable of them abroad. Within these walls they were born, and here they shall die. If every one of us, in returning to our constituents, were to report the objections he has had to it, and endeavor to gain partisans in support of them, we might pre-

vent its being generally received, and thereby lose all the salutary effects and great advantages resulting naturally in our favor among foreign nations, as well as among ourselves, from our real or apparent unanimity. Much of the strength and efficiency of any government, in procuring and securing happiness to the people, depends on opinion, on the general opinion of the goodness of that government, as well as of the wisdom and integrity of its governors. I hope, therefore, for our own sakes, as a part of the people, and for the sake of our posterity, that we shall act heartily and unanimously in recommending this Constitution wherever our influence may extend, and turn our future thoughts and endeavors to the means of having it well administered.

On the whole, sir, I cannot help expressing a wish that every member of the convention who may still have objections to it, would, with me, on this occasion, doubt a little of his own infallibility, and, to make manifest our unanimity, put his name to this instrument.

DANGERS OF A SALARIED BUREAUCRACY

DELIVERED IN THE CONVENTION FOR FORMING THE CONSTITUTION OF THE UNITED STATES, PHILADELPHIA, 1787

IT IS with reluctance that I rise to express a disapprobation of any one article of the plan for which we are so much obliged to the honorable gentlemen who laid it before us. From its first reading I have borne a good will to it, and, in general, wished it success. In this particular of salaries to the executive branch, I happen to differ;

and, as my opinion may appear new and chimerical, it is only from a persuasion that it is right, and from a sense of duty, that I hazard it. The committee will judge of my reasons when they have heard them, and their judgment may possibly change mine. I think I see inconveniences in the appointment of salaries; I see none in refusing them, but, on the contrary, great advantages.

Sir, there are two passions which have a powerful influence in the affairs of men. These are ambition and avarice; the love of power and the love of money. Separately, each of these has great force in prompting men to action; but, when united in view of the same object, they have, in many minds, the most violent effects. Place before the eyes of such men a post of honor, that shall, at the same time, be a place of profit, and they will move heaven and earth to obtain it. The vast number of such places it is that renders the British Government so tempestuous. The struggles for them are the true source of all those factions which are perpetually dividing the nation, distracting its councils, hurrying it sometimes into fruitless and mischievous wars, and often compelling a submission to dishonorable terms of peace.

And of what kind are the men that will strive for this profitable pre-eminence, through all the bustle of cabal, the heat of contention, the infinite mutual abuse of parties, tearing to pieces the best of characters? It will not be the wise and moderate, the lovers of peace and good order, the men fittest for the trust. It will be the bold and the violent, the men of strong passions and indefatigable activity in their selfish pursuits. These will thrust themselves into your government, and be your rulers. And these, too, will be mistaken in the expected happiness of

their situation, for their vanquished competitors, of the same spirit, and from the same motives, will perpetually be endeavoring to distress their administration, thwart their measures, and render them odious to the people.

Besides these evils, sir, though we may set out in the beginning with moderate salaries, we shall find that such will not be of long continuance. Reasons will never be wanting for proposed augmentations; and there will always be a party for giving more to the rulers, that the rulers may be able, in return, to give more to them. Hence, as all history informs us, there has been in every state and kingdom a constant kind of warfare between the governing and the governed; the one striving to obtain more for its support, and the other to pay less. And this has alone occasioned great convulsions, actual civil wars, ending either in dethroning of the princes or enslaving of the people. Generally, indeed, the ruling power carries its point, and we see the revenues of princes constantly increasing, and we see that they are never satisfied, but always in want of more. The more the people are discontented with the oppression of taxes, the greater need the prince has of money to distribute among his partisans, and pay the troops that are to suppress all resistance, and enable him to plunder at pleasure. There is scarce a king in a hundred, who would not, if he could, follow the example of Pharaoh—get first all the people's money, then all their lands, and then make them and their children servants forever. It will be said that we do not propose to establish kings. I know it. But there is a natural inclination in mankind to kingly government. It sometimes relieves them from aristocratic domination. They had rather have one tyrant than five hundred. It gives more of the appearance of equality among

citizens; and that they like. I am apprehensive, therefore —perhaps too apprehensive—that the government of the States may, in future times, end in a monarchy. But this catastrophe, I think, may be long delayed, if in our proposed system we do not sow the seeds of contention, faction, and tumult, by making our posts of honor places of profit. If we do, I fear that, though we employ at first a number and not a single person, the number will, in time, be set aside; it will only nourish the fœtus of a king (as the honorable gentleman from Virginia very aptly expressed it), and a king will the sooner be set over us.

It may be imagined by some that this is a Utopian idea, and that we can never find men to serve us in the executive department without paying them well for their services. I conceive this to be a mistake. Some existing facts present themselves to me which incline me to a contrary opinion. The high sheriff of a county in England is an honorable office, but it is not a profitable one. It is rather expensive, and therefore not sought for. But yet it is executed, and well executed, and usually by some of the principal gentlemen of the county. In France, the office of counsellor, or member of their judiciary parliaments, is more honorable. It is therefore purchased at a high price; there are, indeed, fees on the law proceedings, which are divided among them, but these fees do not amount to more than three per cent on the sum paid for the place. Therefore, as legal interest is there at five per cent, they, in fact, pay two per cent for being allowed to do the judiciary business of the nation, which is, at the same time, entirely exempt from the burden of paying them any salaries for their services. I do not, however, mean to recommend this as an eligible mode for our judi-

ciary department. I only bring the instance to show that the pleasure of doing good and serving their country, and the respect such conduct entitles them to, are sufficient motives with some minds to give up a great portion of their time to the public, without the mean inducement of pecuniary satisfaction.

Another instance is that of a respectable society who have made the experiment and practiced it with success now more than a hundred years. I mean the Quakers. It is an established rule with them that they are not to go to law, but in their controversies they must apply to their monthly, quarterly, and yearly meetings. Committees of these sit with patience to hear the parties, and spend much time in composing their differences. In doing this, they are supported by a sense of duty and the respect paid to usefulness. It is honorable to be so employed, but it was never made profitable by salaries, fees, or perquisites. And, indeed, in all cases of public service, the less the profit, the greater the honor.

To bring the matter nearer home, have we not seen the greatest and most important of our offices, that of general of our armies, executed for eight years together, without the smallest salary, by a patriot whom I will not now offend by any other praise; and this, through fatigues and distresses, in common with the other brave men, his military friends and companions, and the constant anxieties peculiar to his station? And shall we doubt finding three or four men in all the United States with public spirit enough to bear sitting in peaceful council, for, perhaps, an equal term, merely to preside over our civil concerns, and see that our laws are duly executed? Sir, I have a better opinion of our country. I think we shall never be without

a sufficient number of wise and good men to undertake and execute well and faithfully the office in question.

Sir, the saving of the salaries, that may at first be proposed, is not an object with me. The subsequent mischiefs of proposing them are what I apprehend. And, therefore, it is that I move the amendment. If it be not seconded or accepted, I must be contented with the satisfaction of having delivered my opinion frankly and done my duty.

EARL OF CHATHAM

WILLIAM PITT, first Earl of Chatham, great English Whig statesman and orator, was born at Westminster, London, Nov. 15, 1708, and died at Hayes, Kent, May 11, 1778. Educated at Trinity College, Oxford, where Demosthenes, it is related, was his favorite author, young Pitt travelled for awhile on the Continent and obtained a cornet's commission in an English regiment of dragoons. His military career, however, was short, for in 1735 he entered Parliament, became one of the chief opponents of Walpole, and from 1756 to 1761, save for a brief interval, was the ruling spirit of the government. During these years, it is customary to say that Pitt's biography is an epitome of the contemporary history of England, for much of the doings in Parliament and of the success of the British army at this period is due to this great statesman. In 1756, he was made secretary of state, and during the Seven Years' War his vigorous and large-minded policy did much to restore England's military fame abroad and add to the laurels of the nation. His nobility of character and lofty, unsullied patriotism, together with his great talents as an orator and a war minister, won him the respect and affection of the people. His steady advocacy of the rights of the people, his passionate and almost resistless eloquence, and his marvellous power to animate and inspire a desponding nation, earned for him the esteem and gratitude of his country. He stoutly opposed the coercive policy pursued toward the American colonies. When he resigned office in 1761, he received a pension of £3,000 a year for three lives, and his wife was created Baroness Chatham in her own right. For himself, he still preferred to retain the title of "The Great Commoner," but in 1766, when he was invited to form a Cabinet, he accepted the office of Lord Privy Seal, and thereupon became Viscount Pitt and Earl of Chatham. In 1768 he resigned, and did not resume his seat in the House of Lords until 1770. His last appearance in the House of Lords was on April 2, 1778, when he opposed the Duke of Richmond's motion for an address praying the King to conclude peace with America, since he strongly disliked the idea of dismemberment. He died on May 11 of the same year. The speech which we here reproduce was one of many pronounced against the policy followed by Lord North in dealing with the Colonies of the New World.

REPLY TO WALPOLE

DELIVERED IN THE HOUSE OF COMMONS, MARCH 6, 1741

SIR,— The atrocious crime of being a young man, which the honorable gentleman has, with such spirit and decency, charged upon me, I shall neither attempt to palliate nor deny, but content myself with wishing that I may be one of those whose follies may cease with their youth, and not of that number who are ignorant in spite of experience. Whether youth can be imputed to any man as a reproach, I will not, sir, assume the province of determining; but surely age may become justly contemptible if the opportunities which it brings have passed away without improvement, and vice appears to prevail when the passions have subsided. The wretch who, after having seen the consequences of a thousand errors, continues still to blunder, and whose age has only added obstinacy to stupidity, is surely the object of either abhorrence or contempt, and deserves not that his gray hairs should secure him from insult. Much more, sir, is he to be abhorred who, as he has advanced in age, has receded from virtue and becomes more wicked with less temptation; who prostitutes himself for money which he cannot enjoy, and spends the remains of his life in the ruin of his country. But youth, sir, is not my only crime; I have been accused of acting a theatrical part. A theatrical part may either imply some peculiarities of gesture, or a dissimulation of my real sentiments and an adoption of the opinions and language of another man.

In the first sense, sir, the charge is too trifling to be confuted, and deserves only to be mentioned to be despised. I am at liberty, like every other man, to use my own language; and though, perhaps, I may have some ambition to please this

gentleman, I shall not lay myself under any restraint, nor very solicitously copy his diction or his mien, however matured by age or modelled by experience. If any man shall, by charging me with theatrical behavior, imply that I utter any sentiments but my own, I shall treat him as a calumniator and a villain; nor shall any protection shelter him from the treatment he deserves. I shall, on such an occasion, without scruple, trample upon all those forms with which wealth and dignity intrench themselves, nor shall anything but age restrain my resentment — age, which always brings one privilege, that of being insolent and supercilious without punishment. But with regard, sir, to those whom I have offended, I am of opinion that if I had acted a borrowed part I should have avoided their censure. The heat that offended them is the ardor of conviction and that zeal for the service of my country which neither hope nor fear shall influence me to suppress. I will not sit unconcerned while my liberty is invaded, nor look in silence upon public robbery. I will exert my endeavors, at whatever hazard, to repel the aggressor and drag the thief to justice, whoever may protect them in their villainy, and whoever may partake of their plunder. And if the honorable gentlemen ——

[At this point Mr. Pitt was called to order by Mr. Wynnington, who went on to say, "No diversity of opinion can justify the violation of decency, and the use of rude and virulent expressions, dictated only by resentment and uttered without regard to ——." Here Mr. Pitt called to order, and proceeded thus:]

Sir, if this be to preserve order, there is no danger of indecency from the most licentious tongues. For what calumny can be more atrocious, what reproach more severe, than that of speaking with regard to anything but truth. Order may

sometimes be broken by passion or inadvertency, but will hardly be re-established by a monitor like this, who cannot govern his own passions while he is restraining the impetuosity of others.

Happy would it be for mankind if every one knew his own province. We should not then see the same man at once a criminal and a judge; nor would this gentleman assume the right of dictating to others what he has not learned himself.

That I may return in some degree the favor he intends me, I will advise him never hereafter to exert himself on the subject of order; but whenever he feels inclined to speak on such occasions to remember how he has now succeeded, and condemn in silence what his censures will never amend.

ON TAXING AMERICA

[The news of the resistance of the American colonies reached England at the close of 1765, and Parliament was summoned on the 17th of December. The plan of the ministry was to repeal the Stamp Act; but, in accordance with the King's wishes, to reassert (in doing so) the right of Parliament to tax the colonies. Against this course Mr. Pitt determined to take his stand; and when the ordinary address was made in answer to the King's speech he entered at once on the subject of American taxation, in a strain of the boldest eloquence. His speech was reported by Sir Robert Dean, assisted by Lord Charlemont, and, though obviously broken and imperfect, gives us far more of the language actually used by Mr. Pitt than any of the preceding speeches.]

MR. SPEAKER,— I came to town but to-day. I was a stranger to the tenor of his Majesty's speech and the proposed address till I heard them read in this House. Unconnected and unconsulted, I have not the means of information. I am fearful of offending through mistake,

and therefore beg to be indulged with a second reading of the proposed address.

[The address being read, Mr. Pitt went on:]

I commend the King's speech, and approve of the address in answer, as it decides nothing, every gentleman being left at perfect liberty to take such a part concerning America as he may afterward see fit. One word only I cannot approve of: an "early," is a word that does not belong to the notice the ministry have given to Parliament of the troubles in America. In a matter of such importance the communication ought to have been immediate!

I speak not now with respect to parties. I stand up in this place single and independent. As to the late ministry [turning himself to Mr. Grenville, who sat within one of him], every capital measure they have taken has been entirely wrong! As to the present gentlemen, to those at least whom I have in my eye [looking at the bench where General Conway sat with the lords of the treasury], I have no objection. I have never been made a sacrifice by any of them. Their characters are fair; and I am always glad when men of fair character engage in his Majesty's service. Some of them did me the honor to ask my opinion before they would engage. These will now do me the justice to own I advised them to do it — but, notwithstanding (for I love to be explicit), I cannot give them my confidence. Pardon me, gentlemen [bowing to the ministry], confidence is a plant of slow growth in an aged bosom. Youth is the season of credulity. By comparing events with each other, reasoning from effects to causes, methinks I plainly discover the traces of an overruling influence.

There is a clause in the Act of Settlement obliging every minister to sign his name to the advice which he gives to his

sovereign. Would it were observed! I have had the honor to serve the Crown, and if I could have submitted to influence I might have still continued to serve; but I would not be responsible for others. I have no local attachments. It is indifferent to me whether a man was rocked in his cradle on this side or that side of the Tweed. I sought for merit wherever it was to be found. It is my boast that I was the first minister who looked for it, and found it, in the mountains of the North. I called it forth, and drew into your service a hardy and intrepid race of men — men, who, when left by your jealousy, became a prey to the artifices of your enemies, and had gone nigh to have overturned the state in the war before the last. These men, in the last war, were brought to combat on your side. They served with fidelity, as they fought with valor, and conquered for you in every part of the world. Detested be the national reflections against them! They are unjust, groundless, illiberal, unmanly! When I ceased to serve his Majesty as a minister, it was not the country of the man by which I was moved — but the man of that country wanted wisdom and held principles incompatible with freedom.

It is a long time, Mr. Speaker, since I have attended in Parliament. When the resolution was taken in this House to tax America, I was ill in bed. If I could have endured to be carried in my bed — so great was the agitation of my mind for the consequences — I would have solicited some kind hand to have laid me down on this floor, to have borne my testimony against it! It is now an act that has passed. I would speak with decency of every act of this House; but I must beg the indulgence of the House to speak of it with freedom.

I hope a day may soon be appointed to consider the state of the nation with respect to America. I hope gentlemen

will come to this debate with all the temper and impartiality that his Majesty recommends and the importance of the subject requires; a subject of greater importance than ever engaged the attention of this House, that subject only excepted when, near a century ago, it was the question, whether you yourselves were to be bond or free. In the meantime, as I cannot depend upon my health for any future day (such is the nature of my infirmities), I will beg to say a few words at present, leaving the justice, the equity, the policy, the expediency of the act to another time.

I will only speak to one point, a point which seems not to have been generally understood. I mean to the right. Some gentlemen [alluding to Mr. Nugent] seem to have considered it as a point of honor. If gentlemen consider it in that light, they leave all measures of right and wrong to follow a delusion that may lead to destruction. It is my opinion that this kingdom has no right to lay a tax upon the colonies. At the same time I assert the authority of this kingdom over the colonies to be sovereign and supreme in every circumstance of government and legislation whatsoever. They are the subjects of this kingdom; equally entitled with yourselves to all the natural rights of mankind and the peculiar privileges of Englishmen; equally bound by its laws, and equally participating in the constitution of this free country. The Americans are the sons, not the bastards of England! Taxation is no part of the governing or legislative power. The taxes are a voluntary gift and grant of the Commons alone. In legislation the three estates of the realm are alike concerned; but the concurrence of the peers and the Crown to a tax is only necessary to clothe it with the form of a law. The gift and grant is of the Commons alone. In ancient days the Crown, the barons, and the clergy possessed the lands. In

those days the barons and clergy gave and granted to the Crown. They gave and granted what was their own! At present, since the discovery of America, and other circumstances permitting, the Commons are become the proprietors of the land. The Church (God bless it!) has but a pittance. The property of the Lords, compared with that of the Commons, is as a drop of water in the ocean; and this House represents those Commons, the proprietors of the lands; and those proprietors virtually represent the rest of the inhabitants.

When, therefore, in this House, we give and grant, we give and grant what is our own. But in an American tax, what do we do? "We, your Majesty's Commons for Great Britain, give and grant to your Majesty"—what? Our own property? No! "We give and grant to your Majesty" the property of your Majesty's commons of America! It is an absurdity in terms.

The distinction between legislation and taxation is essentially necessary to liberty. The Crown and the Peers are equally legislative powers with the Commons. If taxation be a part of simple legislation, the Crown and the Peers have rights in taxation as well as yourselves; rights which they will claim, which they will exercise, whenever the principle can be supported by power.

There is an idea in some that the colonies are virtually represented in the House. I would fain know by whom an American is represented here. Is he represented by any knight of the shire, in any county in this kingdom? Would to God that respectable representation was augmented to a greater number! Or will you tell him that he is represented by any representative of a borough? a borough which, perhaps its own representatives never saw! This is what is called the rotten part of the constitution. It cannot continue a

century. If it does not drop, it must be amputated. The idea of a virtual representation of America in this House is the most contemptible idea that ever entered into the head of a man. It does not deserve a serious refutation.

The commons of America, represented in their several assemblies, have ever been in possession of the exercise of this, their constitutional right, of giving and granting their own money. They would have been slaves if they had not enjoyed it! At the same time, this kingdom, as the supreme governing and legislative power, has always bound the colonies by her laws, by her regulations, and restrictions in trade, in navigation, in manufactures, in everything except that of taking their money out of their pockets without their consent.

Here I would draw the line,—

"Quam ultra citraque neque consistere rectum.[1]"

[As soon as Lord Chatham concluded, General Conway arose and succinctly avowed his entire approbation of that part of his lordship's speech which related to American affairs, but disclaimed altogether that "secret overruling influence which had been hinted at." Mr. George Grenville, who followed in the debate, expatiated at large on the tumults and riots which had taken place in the colonies, and declared that they bordered on rebellion. He condemned the language and sentiments which he had heard as encouraging a revolution. A portion of his speech is here inserted, as explanatory of the replication of Lord Chatham.

"I cannot," said Mr. Grenville, "understand the difference between external and internal taxes. They are the same in effect and differ only in name. That this kingdom has the sovereign, the supreme legislative power over America, is granted; it cannot be denied; and taxation is a part of that sovereign power. It is one branch of the legislation. It is, it has been, exercised over those who are not, who were

[1] "On neither side of which we can rightly stand."

never represented. It is exercised over the India Company, the merchants of London, the proprietors of the stocks, and over many great manufacturing towns. It was exercised over the county palatine of Chester and the bishopric of Durham before they sent any representatives to Parliament. I appeal for proof to the preambles of the acts which gave them representatives; one in the reign of Henry VIII, the other in that of Charles II." Mr. Grenville then quoted the acts and desired that they might be read; which being done, he said: "When I proposed to tax America, I asked the House if any gentleman would object to the right; I repeatedly asked it, and no man would attempt to deny it. Protection and obedience are reciprocal. Great Britain protects America; America is bound to yield obedience. If not, tell me when the Americans were emancipated? When they want the protection of this kingdom they are always very ready to ask it. That protection has always been afforded them in the most full and ample manner. The nation has run herself into an immense debt to give them their protection; and now, when they are called upon to contribute a small share toward the public expense — an expense arising from themselves — they renounce your authority, insult your officers, and break out, I might also say, into open rebellion. The seditious spirit of the colonies owes its birth to the factions in this House. Gentlemen are careless of the consequences of what they say, provided it answer the purposes of opposition. We were told we trod on tender ground. We were bid to expect disobedience. What is this but telling the Americans to stand out against the law, to encourage their obstinacy with the expectation of support from hence? 'Let us only hold out a little,' they would say, 'our friends will soon be in power.' Ungrateful people of America! Bounties have been extended to them. When I had the honor of serving the Crown, while you yourselves were loaded with an enormous debt, you gave bounties on their lumber, on their iron, their hemp, and many other articles. You have relaxed in their favor the Act of Navigation, that palladium of the British commerce; and yet I have been abused in all the public papers as an enemy to the trade of America. I have been particularly charged with giving orders and instructions to prevent the Spanish trade,

and thereby stopping the channel by which alone North America used to be supplied with cash for remittances to this country. I defy any man to produce any such orders or instructions. I discouraged no trade but what was illicit, what was prohibited by an act of Parliament. I desire a West India merchant (Mr. Long), well known in the city, a gentleman of character, may be examined. He will tell you that I offered to do everything in my power to advance the trade of America. I was above giving an answer to anonymous calumnies; but in this place it becomes one to wipe off the aspersion."

Here Mr. Grenville ceased. Several members got up to speak, but, Mr. Pitt seeming to rise, the House was so clamorous for "Mr. Pitt! Mr. Pitt!" that the Speaker was obliged to call to order. Mr. Pitt said:]

I do not apprehend I am speaking twice. I did expressly reserve a part of my subject, in order to save the time of this House; but I am compelled to proceed in it. I do not speak twice; I only finish what I designedly left imperfect. But if the House is of a different opinion, far be it from me to indulge a wish of transgression against order. I am content, if it be your pleasure, to be silent.

[Here he paused. The House resounding with "Go on! go on!" he proceeded:]

Gentlemen, sir, have been charged with giving birth to sedition in America. They have spoken their sentiments with freedom against this unhappy act, and that freedom has become their crime. Sorry I am to hear the liberty of speech in this House imputed as a crime. But the imputation shall not discourage me. It is a liberty I mean to exercise. No gentleman ought to be afraid to exercise it. It is a liberty by which the gentleman who calumniates it might have profited. He ought to have desisted from his project.

The gentleman tells us America is obstinate; America is

almost in open rebellion. I rejoice that America has resisted. Three millions of people so dead to all the feelings of liberty as voluntarily to submit to be slaves would have been fit instruments to make slaves of the rest. I come not here armed at all points, with law cases and acts of Parliament, with the statute book doubled down in dog's ears, to defend the cause of liberty. If I had, I myself would have cited the two cases of Chester and Durham. I would have cited them to show that even under former arbitrary reigns Parliaments were ashamed of taxing a people without their consent, and allowed them representatives.

Why did the gentleman confine himself to Chester and Durham? He might have taken a higher example in Wales — Wales, that never was taxed by Parliament till it was incorporated. I would not debate a particular point of law with the gentleman. I know his abilities. I have been obliged to his diligent researches. But, for the defence of liberty, upon a general principle, upon a constitutional principle, it is a ground on which I stand firm — on which I dare meet any man.

The gentleman tells us of many who are taxed and are not represented — the India Company, merchants, stockholders, manufacturers. Surely many of these are represented in other capacities, as owners of land or as freemen of boroughs. It is a misfortune that more are not equally represented. But they are all inhabitants, and, as such, are they not virtually represented? Many have it in their option to be actually represented. They have connections with those that elect, and they have influence over them. The gentleman mentioned the stockholders. I hope he does not reckon the debts of the nation as a part of the national estate.

Since the accession of King William, many ministers, some

of great, others of more moderate abilities, have taken the lead of government. [Here Mr. Pitt went through the list of them, bringing it down till he came to himself, giving a short sketch of the characters of each, and then proceeded:] None of these thought, or even dreamed, of robbing the colonies of their constitutional rights. That was reserved to mark the era of the late administration. Not that there were wanting some, when I had the honor to serve his Majesty, to propose to me to burn my fingers with an American stamp act. With the enemy at their back, with our bayonets at their breasts, in the day of their distress, perhaps the Americans would have submitted to the imposition; but it would have been taking an ungenerous, an unjust advantage. The gentleman boasts of his bounties to America! Are not these bounties intended finally for the benefit of this kingdom? If they are not, he has misapplied the national treasures!

I am no courtier of America. I stand up for this kingdom. I maintain that the Parliament has a right to bind, to restrain America. Our legislative power over the colonies is sovereign and supreme. When it ceases to be sovereign and supreme I would advise every gentleman to sell his lands, if he can, and embark for that country. When two countries are connected together like England and her colonies, without being incorporated, the one must necessarily govern. The greater must rule the less. But she must so rule it as not to contradict the fundamental principles that are common to both.

If the gentleman does not understand the difference between external and internal taxes I cannot help it. There is a plain distinction between taxes levied for the purposes of raising a revenue, and duties imposed for the regulation of trade, for the accommodation of the subject; although, in the consequences, some revenue may incidentally arise from the latter.

The gentleman asks, When were the colonies emancipated? I desire to know when were they made slaves? But I dwell not upon words. When I had the honor of serving his Majesty I availed myself of the means of information which I derived from my office. I speak, therefore, from knowledge. My materials were good. I was at pains to collect, to digest, to consider them; and I will be bold to affirm that the profits to Great Britain from the trade of the colonies, through all its branches, is two millions a year.

This is the fund that carried you triumphantly through the last war. The estates that were rented at two thousand pounds a year threescore years ago are at three thousand at present. Those estates sold then from fifteen to eighteen years' purchase; the same may now be sold for thirty. You owe this to America. This is the price America pays you for her protection. And shall a miserable financier come with a boast that he can bring "a peppercorn" into the exchequer by the loss of millions to the nation?[1] I dare not say how much higher these profits may be augmented. Omitting [that is, not taking into account] the immense increase of people, by natural population, in the northern colonies, and the emigration from every part of Europe, I am convinced [on other grounds] that the commercial system of America may be altered to advantage. You have prohibited where you ought to have encouraged. You have encouraged where you ought to have prohibited. Improper restraints have been laid on the continent in favor of the islands. You have but two nations to trade with in America. Would you had twenty! Let acts of Parliament in consequence of treaties

[1] Alluding to Mr. Nugent, who had said that "a peppercorn in acknowledgment of the right to tax America was of more value than millions without it."

remain; but let not an English minister become a custom-house officer for Spain, or for any foreign power. Much is wrong! Much may be amended for the general good of the whole!

Does the gentleman complain he has been misrepresented in the public prints? It is a common misfortune. In the Spanish affair of the last war I was abused in all the newspapers for having advised his Majesty to violate the laws of nations with regard to Spain. The abuse was industriously circulated even in handbills. If administration did not propagate the abuse, administration never contradicted it. I will not say what advice I did give the King. My advice is in writing, signed by myself, in the possession of the Crown. But I will say what advice I did not give to the King. I did not advise him to violate any of the laws of nations.

As to the report of the gentleman's preventing in some way the trade for bullion with the Spaniards, it was spoken of so confidently that I own I am one of those who did believe it to be true.

The gentleman must not wonder he was not contradicted when, as minister, he asserted the right of Parliament to tax America. I know not how it is, but there is a modesty in this House which does not choose to contradict a minister. Even your chair, sir, looks too often toward St. James's. I wish gentlemen would get the better of this modesty. If they do not, perhaps the collective body may begin to abate of its respect for the representative. Lord Bacon has told me that a great question would not fail of being agitated at one time or another. I was willing to agitate such a question at the proper season, namely, that of the German war — my German war they called it! Every session I called out, Has anybody any objection to the German war? Nobody would object to

it, one gentleman only excepted, since removed to the Upper House by succession to an ancient barony [Lord Le Despencer, formerly Sir Francis Dashwood]. He told me he did not like a German war. I honored the man for it and was sorry when he was turned out of his post.

A great deal has been said without-doors of the power, of the strength of America. It is a topic that ought to be cautiously meddled with. In a good cause, on a sound bottom, the force of this country can crush America to atoms. I know the valor of your troops. I know the skill of your officers. There is not a company of foot that has served in America, out of which you may not pick a man of sufficient knowledge and experience to make a governor of a colony there. But on this ground, on the Stamp Act, which so many here will think a crying injustice, I am one who will lift up my hands against it.

In such a cause your success would be hazardous. America, if she fell, would fall like the strong man; she would embrace the pillars of the state and pull down the constitution along with her. Is this your boasted peace — not to sheathe the sword in its scabbard, but to sheathe it in the bowels of your countrymen? Will you quarrel with yourselves, now the whole house of Bourbon is united against you; while France disturbs your fisheries in Newfoundland, embarrasses your slave-trade to Africa, and withholds from your subjects in Canada their property stipulated by treaty; while the ransom for the Manillas is denied by Spain, and its gallant conqueror basely traduced into a mean plunderer! a gentleman (Colonel Draper) whose noble and generous spirit would do honor to the proudest grandee of the country? The Americans have not acted in all things with prudence and temper: they have been wronged; they have been driven to madness by injustice.

Will you punish them for the madness you have occasioned? Rather let prudence and temper come first from this side. I will undertake for America that she will follow the example. There are two lines in a ballad of Prior's, of a man's behavior to his wife, so applicable to you and your colonies that I cannot help repeating them:

> "Be to her faults a little blind;
> Be to her virtues very kind."

Upon the whole, I will beg leave to tell the House what is my opinion. It is that the Stamp Act be repealed absolutely, totally, and immediately.

ON REMOVING TROOPS FROM BOSTON

[On the 20th of January, 1775, Lord Dartmouth, Secretary of State, laid before the House of Lords various papers relating to American affairs. Upon this occasion Lord Chatham moved an "address to his Majesty for the immediate removal of his troops from Boston," and supported it by the following speech.]

THE measures of last year, my lords, which have produced the present alarming state of America, were founded upon misrepresentation. They were violent, precipitate, and vindictive. The nation was told that it was only a faction in Boston which opposed all lawful government; that an unwarrantable injury had been done to private property, for which the justice of Parliament was called upon to order reparation; that the least appearance of firmness would awe the Americans into submission, and upon only passing the Rubicon we should be *"sine clade victor."* [1]

That the people might choose their representatives under the influence of those misrepresentations, the Parliament was

[1] Victorious without slaughter.

precipitately dissolved. Thus the nation was to be rendered instrumental in executing the vengeance of administration on that injured, unhappy, traduced people.

But now, my lords, we find that, instead of suppressing the opposition of the faction at Boston, these measures have spread it over the whole continent. They have united that whole people by the most indissoluble of all bands — intolerable wrongs. The just retribution is an indiscriminate, unmerciful proscription of the innocent with the guilty, unheard and untried. The bloodless victory is an impotent general with his dishonored army, trusting solely to the pickaxe and the spade for security against the just indignation of an injured and insulted people.

My lords, I am happy that a relaxation of my infirmities permits me to seize this earliest opportunity of offering my poor advice to save this unhappy country, at this moment tottering to its ruin. But, as I have not the honor of access to his Majesty, I will endeavor to transmit to him, through the constitutional channel of this House, my ideas on American business, to rescue him from the misadvice of his present ministers. I congratulate your lordships that the business is at last entered upon by the noble lord's [Lord Dartmouth] laying the papers before you. As I suppose your lordships are too well apprised of their contents, I hope I am not premature in submitting to you my present motion. [The motion was read.]

I wish, my lords, not to lose a day in this urgent, pressing crisis. An hour now lost in allaying ferments in America may produce years of calamity. For my own part I will not desert for a moment the conduct of this weighty business, from the first to the last. Unless nailed to my bed by the extremity of sickness I will give it unremitted attention. I

will knock at the door of this sleeping and confounded ministry and will rouse them to a sense of their danger.

When I state the importance of the colonies to this country and the magnitude of danger hanging over this country from the present plan of misadministration practised against them, I desire not to be understood to argue for a reciprocity of indulgence between England and America. I contend not for indulgence, but justice to America; and I shall ever contend that the Americans justly owe obedience to us in a limited degree — they owe obedience to our ordinances of trade and navigation; but let the line be skilfully drawn between the objects of those ordinances and their private internal property. Let the sacredness of their property remain inviolate. Let it be taxable only by their own consent, given in their provincial assemblies, else it will cease to be property. As to the metaphysical refinements, attempting to show that the Americans are equally free from obedience and commercial restraints, as from taxation for revenue, as being unrepresented here, I pronounce them futile, frivolous, and groundless.

When I urge this measure of recalling the troops from Boston. I urge it on this pressing principle, that it is necessarily preparatory to the restoration of your peace and the establishment of your prosperity. It will then appear that you are disposed to treat amicably and equitably; and to consider, revise, and repeal, if it should be found necessary (as I affirm it will), those violent acts and declarations which have disseminated confusion throughout your empire.

Resistance to your acts was necessary as it was just; and your vain declarations of the omnipotence of Parliament and your imperious doctrines of the necessity of submission will be found equally impotent to convince or to enslave your fel-

low subjects in America, who feel that tyranny, whether ambitioned by an individual part of the legislature or the bodies who compose it, is equally intolerable to British subjects.

The means of enforcing this thraldom are found to be as ridiculous and weak in practice as they are unjust in principle. Indeed, I cannot but feel the most anxious sensibility for the situation of General Gage, and the troops under his command; thinking him, as I do, a man of humanity and understanding; and entertaining, as I ever will, the highest respect, the warmest love for the British troops. Their situation is truly unworthy; penned up — pining in inglorious inactivity. They are an army of impotence. You may call them an army of safety and of guard; but they are, in truth, an army of impotence and contempt; and, to make the folly equal to the disgrace, they are an army of irritation and vexation.

But I find a report creeping abroad that ministers censure General Gage's inactivity. Let them censure him — it becomes them — it becomes their justice and their honor. I mean not to censure his inactivity. It is a prudent and necessary inaction; but it is a miserable condition, where disgrace is prudence, and where it is necessary to be contemptible. This tameness, however contemptible, cannot be censured; for the first drop of blood shed in civil and unnatural war might be "*immedicabile vulnus.*"[1]

I therefore urge and conjure your lordships immediately to adopt this conciliating measure. I will pledge myself for its immediately producing conciliatory effects, by its being thus well timed; but if you delay till your vain hope shall be accomplished of triumphantly dictating reconciliation, you

[1] An incurable wound.

delay forever. But, admitting that this hope (which in truth is desperate) should be accomplished, what do you gain by the imposition of your victorious amity? You will be untrusted and unthanked. Adopt, then, the grace, while you have the opportunity, of reconcilement — or at least prepare the way. Allay the ferment prevailing in America by removing the obnoxious hostile cause — obnoxious and unserviceable; for their merit can be only inaction: "*Non dimicare est vincere*,"[1] their victory can never be by exertions. Their force would be most disproportionately exerted against a brave, generous, and united people with arms in their hands and courage in their hearts: three millions of people, the genuine descendants of a valiant and pious ancestry, driven to those deserts by the narrow maxims of a superstitious tyranny.

And is the spirit of persecution never to be appeased? Are the brave sons of those brave forefathers to inherit their sufferings as they have inherited their virtues? Are they to sustain the infliction of the most oppressive and unexampled severity beyond the accounts of history or description of poetry: "*Rhadamanthus habet durissima regna, castigatque auditque.*"[2] So says the wisest poet, and perhaps the wisest statesman and politician. But our ministers say the Americans must not be heard. They have been condemned unheard. The indiscriminate hand of vengeance has lumped together innocent and guilty, with all the formalities of hostility has blocked up the town [Boston], and reduced to beggary and famine thirty thousand inhabitants.

[1] Not to fight is to conquer.

[2] The passage is from the Æneid of Virgil, book vi, 366, 367.

> Gnosius hæc Rhadamanthus habet durissima regna,
> Castigatque auditque dolos.
>
> O'er these dire realms
> The Cretan Rhadamanthus holds his sway,
> And lashes guilty souls, whose wiles and crimes
> He hears.

But his Majesty is advised that the union in America cannot last. Ministers have more eyes than I, and should have more ears; but with all the information I have been able to procure I can pronounce it a union solid, permanent, and effectual. Ministers may satisfy themselves, and delude the public, with the report of what they call commercial bodies in America. They are *not* commercial. They are your packers and factors. They live upon nothing, for I call commission nothing. I speak of the ministerial authority for this American intelligence — the runners for government, who are paid for their intelligence.

But these are not the men, nor this the influence, to be considered in America when we estimate the firmness of their union. Even to extend the question and to take in the really mercantile circle will be totally inadequate to the consideration. Trade, indeed, increases the wealth and glory of a country; but its real strength and stamina are to be looked for among the cultivators of the land. In their simplicity of life is found the simpleness of virtue, the integrity and courage of freedom.

These true, genuine sons of the earth are invincible; and they surround and hem in the mercantile bodies, even if these bodies (which supposition I totally disclaim) could be supposed disaffected to the cause of liberty. Of this general spirit existing in the British nation (for so I wish to distinguish the real and genuine Americans from the pseudo-traders I have described) — of this spirit of independence, animating the *nation* of America, I have the most authentic information. It is not new among them. It is, and has ever been, their established principle, their confirmed persuasion. It is their nature and their doctrine.

I remember, some years ago, when the repeal of the Stamp

Act was in agitation, conversing in a friendly confidence, with a person of undoubted respect and authenticity, on that subject, and he assured me with a certainty which his judgment and opportunity gave him that these were the prevalent and steady principles of America — that you might destroy their towns and cut them off from the superfluities, perhaps the conveniences of life, but that they were prepared to despise your power and would not lament their loss while they have — what, my lords? — their *woods* and their *liberty*. The name of my authority, if I am called upon, will authenticate the opinion irrefragably.[1]

If illegal violences have been, as it is said, committed in America, prepare the way, open the door of possibility for acknowledgment and satisfaction; but proceed not to such coercion, such proscription; cease your indiscriminate inflictions; amerce not thirty thousand — oppress not three millions for the fault of forty or fifty individuals. Such severity of injustice must forever render incurable the wounds you have already given your colonies; you irritate them to unappeasable rancor. What though you march from town to town, and from province to province; though you should be able to enforce a temporary and local submission (which I only suppose, not admit), how shall you be able to secure the obedience of the country you leave behind you in your progress, to grasp the dominion of eighteen hundred miles of continent, populous in numbers, possessing valor, liberty, and resistance?

This resistance to your arbitrary system of taxation might have been foreseen. It was obvious from the nature of things, and of mankind; and, above all, from the Whiggish spirit flourishing in that country. The spirit which now resists your taxation in America is the same which formerly opposed

[1] It was Dr. Franklin.

loans, benevolences, and ship-money in England; the same spirit which called all England "on its legs," and by the Bill of Rights vindicated the English Constitution; the same spirit which established the great fundamental, essential maxim of your liberties, *that no subject of England shall be taxed but by his own consent.*

This glorious spirit of Whiggism animates three millions in America who prefer poverty with liberty to gilded chains and sordid affluence; and who will die in defence of their rights as men, as freemen. What shall oppose this spirit, aided by the congenial flame glowing in the breast of every Whig in England, to the amount, I hope, of double the American numbers? Ireland they have to a man. In that country, joined as it is with the cause of the colonies, and placed at their head, the distinction I contend for is and must be observed.

This country superintends and controls their trade and navigation; but they *tax themselves.* And this distinction between external and internal control is sacred and insurmountable; it is involved in the abstract nature of things. Property is private, individual, absolute. Trade is an extended and complicated consideration: it reaches as far as ships can sail or winds can blow: it is a great and various machine. To regulate the numberless movements of its several parts, and combine them into effect for the good of the whole, requires the superintending wisdom and energy of the supreme power in the empire. But this supreme power has no effect toward internal taxation; for it does not exist in that relation; there is no such thing, no such idea in this Constitution, as a supreme power operating upon property.

Let this distinction then remain forever ascertained: taxation is theirs, commercial regulation is ours. As an Ameri-

can I would recognize to England her supreme right of regulating commerce and navigation; as an Englishman by birth and principle I recognize to the Americans their supreme, unalienable right in their property: a right which they are justified in the defence of to the last extremity. To maintain this principle is the common cause of the Whigs on the other side of the Atlantic and on this. "'Tis liberty to liberty engaged," that they will defend themselves, their families, and their country. In this great cause they are immovably allied: it is the alliance of God and nature — immutable, eternal — fixed as the firmament of heaven.

To such united force, what force shall be opposed? What, my lords? A few regiments in America, and seventeen or eighteen thousand men at home! The idea is too ridiculous to take up a moment of your lordships' time. Nor can such a national and principled union be resisted by the tricks of office or ministerial manœuvre. Laying of papers on your table, or counting numbers on a division, will not avert or postpone the hour of danger. It must arrive, my lords, unless these fatal acts are done away; it must arrive in all its horrors, and then these boastful ministers, spite of all their confidence and all their manœuvres, shall be forced to hide their heads. They shall be forced to a disgraceful abandonment of their present measures and principles, which they avow, but cannot defend; measures which they presume to attempt, but cannot hope to effectuate. They cannot, my lords, they cannot stir a step; they have not a move left; they are checkmated!

But it is not repealing this act of Parliament, it is not repealing a piece of parchment, that can restore America to our bosom. You must repeal her fears and her resentments, and you may then hope for her love and gratitude. But now,

insulted with an armed force posted at Boston, irritated with a hostile array before her eyes, her concessions, if you *could* force them, would be suspicious and insecure; they will be "*irato animo*;"[1] they will not be the sound, honorable passions of freemen; they will be the dictates of fear and extortions of force. But it is more than evident that you cannot force them, united as they are, to your unworthy terms of submission. It is impossible. And when I hear General Gage censured for inactivity, I must retort with indignation on those whose intemperate measures and improvident counsels have betrayed him into his present situation. His situation reminds me, my lords, of the answer of a French general in the civil wars of France — Monsieur Condé opposed to Monsieur Turenne. He was asked how it happened that he did not take his adversary prisoner, as he was often very near him. "*J'ai peur,*" replied Condé, very honestly, "*j'ai peur qu'il ne me prenne.*"[2]

When your lordships look at the papers transmitted us from America — when you consider their decency, firmness, and wisdom, you can but respect their cause and wish to make it your own. For myself I must declare and avow that in all my reading and observation — and it has been my favorite study — I have read Thucydides, and have studied and admired the master-states of the world — that for solidity of reasoning, force of sagacity, and wisdom of conclusion, under such a complication of difficult circumstances, no nation or body of men can stand in preference to the general Congress at Philadelphia. I trust it is obvious to your lordships that all attempts to impose servitude upon such men, to establish despotism over such a mighty continental nation, must be

[1] With an angry spirit.
[2] "I'm afraid he'll take me."

vain, must be fatal. We shall be forced ultimately to retract; let us retract while we can, not when we must.

I say we must necessarily undo these violent, oppressive acts. They must be repealed. You will repeal them. I pledge myself for it that you will in the end repeal them. I stake my reputation on it. I will consent to be taken for an idiot if they are not finally repealed. Avoid, then, this humiliating, disgraceful necessity. With a dignity becoming your exalted situation make the first advances to concord, to peace, and happiness; for that is your true dignity, to act with prudence and justice. That you should first concede is obvious, from sound and rational policy. Concession comes with better grace and more salutary effect from superior power. It reconciles superiority of power with the feelings of men, and establishes solid confidence on the foundations of affection and gratitude.

So thought a wise poet and a wise man in political sagacity — the friend of Mecænas, and the eulogist of Augustus. To him, the adopted son and successor of the first Cæsar — to him, the master of the world, he wisely urged this conduct of prudence and dignity: "*Tuque prior, tu parce; projice tela manu.*"[1]

Every motive, therefore, of justice and of policy, of dignity and of prudence, urges you to allay the ferment in America by a removal of your troops from Boston, by a repeal of your acts of Parliament, and by demonstration of amicable dispositions toward your colonies. On the other hand, every danger and every hazard impend to deter you from perseverance in your present ruinous measures. Foreign war hanging over your heads by a slight and brittle thread; France and Spain

[1] "Be first to spare! Son of my blood! cast down
Those weapons from thy hand!"

watching your conduct, and waiting for the maturity of your errors, with a vigilant eye to America and the temper of your colonies, more than to their own concerns, be they what they may.

To conclude, my lords, if the ministers thus persevere in misadvising and misleading the King, I will not say that they can alienate the affections of his subjects from his crown, but I will affirm that they will make the crown not worth his wearing. I will not say that the King is betrayed, but I will pronounce that the kingdom is undone.

ON PUTTING A STOP TO HOSTILITIES IN AMERICA

[Lord Chatham had now been prevented by his infirmities from taking his place in the House of Lords for more than two years. Anxious to make one effort more for ending the contest with America, he made his appearance in the House on the 30th of May, 1777, wrapped in flannels, and supported on crutches, and moved an address to the King, recommending that speedy and effectual measures be taken to put an end to the war between the colonies and the mother country. He spoke as follows:]

MY LORDS,— This is a flying moment; perhaps but six weeks left to arrest the dangers that surround us. The gathering storm may break; it has already opened, and in part burst. It is difficult for government, after all that has passed, to shake hands with the defiers of the King, defiers of the Parliament, defiers of the people. I am a defier of nobody; but if an end is not put to this war there is an end to this country. I do not trust my judgment in my present state of health; this is the judgment of my better days — the result of forty years' attention to America.

They are rebels; but for what? Surely not for defending their unquestionable rights! What have these rebels done heretofore? I remember when they raised four regiments on their own bottom, and took Louisbourg from the veteran

troops of France. But their excesses have been great: I do not mean their panegyric; but must observe, in extenuation, the erroneous and infatuated counsels which have prevailed; the door to mercy and justice has been shut against them; but they may still be taken up upon the grounds of their former submission. [Referring to their petition.]

I state to you the importance of America: it is a double market — the market of consumption and the market of supply. This double market for millions, with naval stores, you are giving to your hereditary rival. America has carried you through four wars, and will now carry you to your death if you don't take things in time. In the sportsman's phrase, when you have found yourselves at fault, you must try back. You have ransacked every corner of Lower Saxony; but forty thousand German boors never can conquer ten times the number of British freemen. You may ravage — you cannot conquer; it is impossible; *you cannot conquer the Americans.* You talk, my lords, of your numerous friends among them to annihilate the Congress, and of your powerful forces to disperse their army. I might as well talk of driving them before me with this crutch! But what would you conquer — the map of America? I am ready to meet any general officer on the subject [looking at Lord Amherst]. What will you do out of the protection of your fleet? In the winter, if together, they are starved; and if dispersed, they are taken off in detail. I am experienced in spring hopes and vernal promises; I know what ministers throw out; but at last will come your equinoctial disappointment. You have got nothing in America but stations. You have been three years teaching them the art of war; they are apt scholars; and I will venture to tell your lordships that the American gentry will make officers enough fit to command the troops of all the

European powers. What you have sent there are too many to make peace — too few to make war. If you conquer them, what then?

You cannot make them respect you; you cannot make them wear your cloth; you will plant an invincible hatred in their breasts against you. Coming from the stock they do, they can never respect you. If ministers are founded in saying there is no sort of treaty with France, there is still a moment left; the point of honor is still safe. France must be as self-destroying as England to make a treaty while you are giving her America at the expense of twelve millions a year.

The intercourse has produced everything to France; and England, *Old England*, must pay for all. I have, at different times, made different propositions, adapted to the circumstances in which they were offered. The plan contained in the former bill is now impracticable; the present motion will tell you where you are and what you have now to depend upon. It may produce a respectable division in America, and unanimity at home; it will give America an option; she has yet had no option. You have said, Lay down your arms; and she has given you the Spartan answer, "Come, take."

[Here he read his motion: "That an humble address be presented to his Majesty, most dutifully representing to his royal wisdom that this House is deeply penetrated with the view of impending ruin to the kingdom, from the continuation of an unnatural war against the British colonies in America; and most humbly to advise his Majesty to take the most speedy and effectual measures for putting a stop to such fatal hostilities, upon the only just and solid foundation, namely, the removal of accumulated grievances; and to assure his Majesty that this House will enter upon this great and necessary work with cheerfulness and despatch, in order to open to his Majesty the only means of regaining the affections of the British colo-

nies, and of securing to Great Britain the commercial advantages of these valuable possessions; fully persuaded that to heal and to redress will be more congenial to the goodness and magnanimity of his Majesty, and more prevalent over the hearts of generous and free-born subjects, than the rigors of chastisement and the horrors of a civil war, which hitherto have served only to sharpen resentments and consolidate union, and, if continued, must end in finally dissolving all ties between Great Britain and the colonies."]

[His lordship rose again.] The proposal [he said] is specific. I thought this so clear that I did not enlarge upon it. I mean the redress of all their grievances and the right of disposing of their own money. This is to be done instantaneously. I will get out of my bed to move it on Monday. This will be the herald of peace; this will open the way for treaty; this will show Parliament sincerely disposed. Yet still much must be left to treaty. Should you conquer this people, you conquer under the cannon of France — under a masked battery then ready to open. The moment a treaty with France appears, you must declare war, though you had only five ships of the line in England; but France will defer a treaty as long as possible. You are now at the mercy of every little German chancery; and the pretensions of France will increase daily, so as to become an avowed party in either peace or war. We have tried for unconditional submission; try what can be gained by unconditional redress. Less dignity will be lost in the repeal than in submitting to the demands of German chanceries. We are the aggressors. We have invaded them. We have invaded them as much as the Spanish Armada invaded England. Mercy cannot do harm; it will seat the King where he ought to be, throned on the hearts of his people; and millions at home and abroad, now employed in obloquy or revolt, would pray for him.

[In making his motion for addressing the King, Lord Chatham insisted frequently and strongly on the absolute necessity of immediately making peace with America. Now, he said, was the crisis, before France was a party to the treaty. This was the only moment left before the fate of this country was decided. The French court, he observed, was too wise to lose the opportunity of effectually separating America from the dominions of this kingdom. War between France and Great Britain, he said, was not less probable because it had not yet been declared. It would be folly in France to declare it now, while America gave full employment to our arms, and was pouring into her lap her wealth and produce, the benefit of which she was enjoying in peace. He enlarged much on the importance of America to this country, which, in peace and in war, he observed, he ever considered as the great source of all our wealth and power. He then added (raising his voice), Your trade languishes, your taxes increase, your revenues diminish. France at this moment is securing and drawing to herself that commerce which created your seamen, fed your islands, etc. He reprobated the measures which produced, and which had been pursued in the conduct of the civil war, in the severest language; infatuated measures giving rise to, and still continuing a cruel, unnatural, self-destroying war. Success, it is said, is hoped for in this campaign. Why? Because our army will be as strong this year as it was last, when it was not strong enough. The notion of conquering America he treated with the greatest contempt.

[After an animated debate, in which the motion was opposed by Lords Gower, Lyttelton, Mansfield, and Weymouth, and the Archbishop of York, and supported by the Dukes of Grafton and Manchester, Lord Camden and Shelburne, and the Bishop of Peterborough, the Earl of Chatham again rose, and in reply to what had fallen from Lord Weymouth, said:]

My lords, I perceive the noble lord neither apprehends my meaning, nor the explanation given by me to the noble Earl [Earl Gower] in the blue ribbon, who spoke early in the debate. I will, therefore, with your lordships' permission, state shortly what I meant. My lords, my motion was stated

generally, that I might leave the question at large to be amended by your lordships. I did not dare to point out the specific means. I drew the motion up to the best of my poor abilities; but I intended it only as the herald of conciliation, as the harbinger of peace to our afflicted colonies.

But as the noble lord seems to wish for something more specific on the subject, and through that medium seeks my particular sentiments, I will tell your lordships very fairly what I wish for. I wish for a repeal of every oppressive act which your lordships have passed since 1763.

I would put our brethren in America precisely on the same footing they stood at that period. I would expect, that, being left at liberty to tax themselves, and dispose of their own property, they would, in return, contribute to the common burdens according to their means and abilities. I will move your lordships for a bill of repeal, as the only means left to arrest that approaching destruction which threatens to overwhelm us.

My lords, I shall no doubt hear it objected, "Why should we submit or concede? Has America done anything on her part to induce us to agree to so large a ground of concession?" I will tell you, my lords, why I think you should. You have been the aggressors from the beginning. I shall not trouble your lordships with the particulars; they have been stated and enforced by the noble and learned lord who spoke last but one [Lord Camden] in a much more able and distinct manner than I could pretend to state them. If, then, we are the aggressors, it is your lordships' business to make the first overture. I say again, this country has been the aggressor. You have made descents upon their coasts; you have burned their towns, plundered their country, made war upon the inhabitants, confiscated their property, proscribed and

imprisoned their persons. I do therefore affirm, my lords, that instead of exacting unconditional submission from the colonies, we should grant them unconditional redress. We have injured them; we have endeavored to enslave and oppress them. Upon this ground, my lords, instead of chastisement, they are entitled to redress. A repeal of those laws of which they complain will be the first step to that redress. The people of America look upon Parliament as the authors of their miseries; their affections are estranged from their sovereign. Let, then, reparation come from the hands that inflicted the injuries; let conciliation succeed chastisement; and I do maintain, that Parliament will again recover its authority; that his Majesty will be once more enthroned in the hearts of his American subjects; and that your lordships, as contributing to so great, glorious, salutary, and benignant a work, will receive the prayers and benedictions of every part of the British empire.

LAST SPEECH ON AMERICA

[At the conclusion of the following speech Lord Richmond spoke in response, and when he had ended Lord Chatham made a sudden and strenuous attempt to rise, as if laboring under the pressure of painful emotions. He seemed eager to speak; but, after repeated efforts, he suddenly pressed his hand on his heart and sank down in convulsions. Those who sat near him caught him in their arms. His son William Pitt, then a youth of seventeen, who was standing without the bar, sprang forward to support him. The unswerving patriot, whose long life had been devoted to his country, had striven to the last. He was removed in a state of insensibility from the House, and carried to Hayes, where he lingered a few days, and died on the 11th of May, 1778, aged seventy.]

I THANK GOD that I have been enabled to come here to-day — to perform my duty, and speak on a subject which is so deeply impressed on my mind. I am old and infirm. I have one foot — more than one foot — in the

grave. I have risen from my bed to stand up in the cause of my country — perhaps never again to speak in this House.

[" The reverence, the attention, the stillness of the House," said an eye-witness, " were here most affecting; had anyone dropped a handkerchief, the noise would have been heard."

As he proceeded, Lord Chatham spoke at first in a low tone, with all the weakness of one who is laboring under severe indisposition. Gradually, however, as he warmed with the subject, his voice became louder and more distinct, his intonations grew more commanding, and his whole manner was solemn and impressive in the highest degree. He went over the events of the American war with that luminous and comprehensive survey for which he was so much distinguished in his best days. He pointed out the measures he had condemned, and the results he had predicted, adding at each stage as he advanced " and so it proved! And so it proved! " Adverting, in one part of his speech, to the fears entertained of a foreign invasion, he recurred to the history of the past: " A Spanish invasion, a French invasion, a Dutch invasion, many noble lords must have read of in history; and some lords " (looking keenly at one who sat near him, with a last reviving flash of his sarcastic spirit) " some lords may remember a Scotch invasion! " He could not forget Lord Mansfield's defence of American taxation, and the measures of Lord Bute, which had brought down the country to its present degraded state, from the exalted position to which he had raised it during his brief but splendid administration. He then proceeded in the following terms:]

My lords, I rejoice that the grave has not closed upon me; that I am still alive to lift up my voice against the dismemberment of this ancient and most noble monarchy! Pressed down as I am by the hand of infirmity, I am little able to assist my country in this most perilous conjuncture; but, my lords, while I have sense and memory, I will never consent to deprive the offspring of the royal house of Brunswick, the heirs of the Princess Sophia, of their

fairest inheritance. I will first see the Prince of Wales, the Bishop of Osnaburgh, and the other rising hopes of the royal family brought down to this committee and assent to such an alienation. Where is the man who will dare to advise it? My lords, his Majesty succeeded to an empire as great in extent as its reputation was unsullied. Shall we tarnish the lustre of this nation by an ignominious surrender of its rights and fairest possessions? Shall this great nation, that has survived, whole and entire, the Danish depredations, the Scottish inroads, the Norman conquests—that has stood the threatened invasion of the Spanish Armada, now fall prostrate before the house of Bourbon? Surely, my lords, this nation is no longer what it was! Shall a people that seventeen years ago was the terror of the world now stoop so low as to tell its ancient inveterate enemy, Take all we have, only give us peace? It is impossible!

I wage war with no man or set of men. I wish for none of their employments; nor would I co-operate with men who still persist in unretracted error, or who, instead of acting on a firm, decisive line of conduct, halt between two opinions, where there is no middle path. In God's name, if it is absolutely necessary to declare either for peace or war, and the former cannot be preserved with honor, why is not the latter commenced without delay? I am not, I confess, well informed as to the resources of this kingdom, but I trust it has still sufficient to maintain its just rights, though I know them not. But, my lords, any state is better than despair. Let us at least make one effort, and, if we must fall, let us fall like men!

GEORGE WHITEFIELD

GEORGE WHITEFIELD, English evangelist, great pulpit orator, and one of the founders of Methodism, was born at Gloucester, England, Dec. 16, 1714, and died at Newburyport, Mass., Sept. 30, 1770. Educated at Pembroke College, Oxford, where he came under the influence of the Wesleys and the Methodists, he resolved to devote himself to the ministry, and was ordained in Gloucester Cathedral, June 20, 1736. He preached his first sermon at Gloucester, after which he proceeded to London and preaching at Bishopsgate Church, he drew thither vast audiences to hear him. He then paid a short visit to Bristol, and at the instigation of the Wesleys he sailed as a missionary to Georgia. Returning to England to take priests' orders and collect funds for the Georgia mission, he subsequently paid repeated visits to the New World, meeting everywhere with phenomenal success as evangelist and preacher. Wherever he went religious revivals ensued, and he preached to nobles and peasants alike, drawing out-of-door audiences at times numbering 10,000 or over. In the compass of a single week, and that for years, it is related that Whitefield preached in general forty hours, and in very many sixty hours, and that to thousands. In 1741, he separated from Wesley on doctrinal points, Whitefield adhering to Calvinism. On his seventh and last visit to America, he died at Newburyport, Mass., and was buried before the pulpit in the Presbyterian church, from which he had on the previous day preached.

SERMON: ON THE METHOD OF GRACE

"They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace."—Jeremiah vi, 14.

AS GOD can send a nation or people no greater blessing than to give them faithful, sincere, and upright ministers, so the greatest curse that God can possibly send upon a people in this world is to give them over to blind, unregenerate, carnal, lukewarm, and unskilful guides. And yet, in all ages, we find that there have been many wolves in sheep's clothing, many that daubed with untempered mortar, that prophesied smoother things than God did allow. As it was formerly, so it is now; there are many that corrupt the word of God and deal deceitfully with it. It was so in a

special manner in the prophet Jeremiah's time; and he, faithful to his Lord, faithful to that God who employed him, did not fail from time to time to open his mouth against them, and to bear a noble testimony to the honor of that God in whose name he from time to time spake. If you will read his prophecy, you will find that none spake more against such ministers than Jeremiah, and here especially in the chapter out of which the text is taken he speaks very severely against them. He charges them with several crimes; particularly he charges them with covetousness: "For," says he, in the thirteenth verse, "from the least of them even to the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealeth falsely."

And then, in the words of the text, in a more special manner, he exemplifies how they had dealt falsely, how they had behaved treacherously to poor souls: says he, "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace." The prophet, in the name of God, had been denouncing war against the people; he had been telling them that their house should be left desolate, and that the Lord would certainly visit the land with war. "Therefore," says he, in the eleventh verse, "I am full of the fury of the Lord; I am weary with holding in; I will pour it out upon the children abroad, and upon the assembly of young men together; for even the husband with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, with their fields and wives together; for I will stretch out my hand upon the inhabitants of the land, saith the Lord."

The prophet gives a thundering message, that they might be terrified and have some convictions and inclinations to repent; but it seems that the false prophets, the false priests, went

about stifling people's convictions, and when they were hurt or a little terrified, they were for daubing over the wound, telling them that Jeremiah was but an enthusiastic preacher, that there could be no such thing as war among them, and s ying to people, Peace, peace, be still, when the prophet told them there was no peace.

The words, then, refer primarily unto outward things, but I verily believe have also a further reference to the soul, and are to be referred to those false teachers who, when people were under conviction of sin, when people were beginning to look towards heaven, were for stifling their convictions and telling them they were good enough before. And, indeed, people generally love to have it so; our hearts are exceedingly deceitful and desperately wicked; none but the eternal God knows how treacherous they are.

How many of us cry, Peace, peace, to our souls, when there is no peace! How many are there who are now settled upon their lees, that now think they are Christians, that now flatter themselves that they have an interest in Jesus Christ; whereas if we come to examine their experiences we shall find that their peace is but a peace of the devil's making — it is not a peace of God's giving — it is not a peace that passeth human understanding.

It is a matter, therefore, of great importance, my dear hearers, to know whether we may speak peace to our hearts. We are all desirous of peace; peace is an unspeakable blessing; how can we live without peace? And, therefore, people from time to time must be taught how far they must go and what must be wrought in them before they can speak peace to their hearts. This is what I design at present, that I may deliver my soul, that I may be free from the blood of all those to whom I preach — that I may not fail to declare the whole

counsel of God. I shall, from the words of the text, endeavor to show you what you must undergo and what must be wrought in you before you can speak peace to your hearts.

But before I come directly to this give me leave to premise a caution or two.

And the first is, that I take it for granted you believe religion to be an inward thing; you believe it to be a work in the heart, a work wrought in the soul by the power of the Spirit of God. If you do not believe this, you do not believe your Bibles. If you do not believe this, though you have got your Bibles in your hand, you hate the Lord Jesus Christ in your heart; for religion is everywhere represented in Scripture as the work of God in the heart. "The kingdom of God is within us," says our Lord; and, "he is not a Christian who is one outwardly; but he is a Christian who is one inwardly." If any of you place religion in outward things, I shall not perhaps please you this morning; you will understand me no more when I speak of the work of God upon a poor sinner's heart than if I were talking in an unknown tongue.

I would further premise a caution, that I would by no means confine God to one way of acting. I would by no means say that all persons, before they come to have a settled peace in their hearts, are obliged to undergo the same degrees of conviction. No; God has various ways of bringing his children home; his sacred Spirit bloweth when, and where, and how it listeth. But, however, I will venture to affirm this: that before ever you can speak peace to your heart, whether by shorter or longer continuance of your convictions, whether in a more pungent or in a more gentle way, you must undergo what I shall hereafter lay down in the following discourse.

First, then, before you can speak peace to your hearts, you

must be made to see, made to feel, made to weep over, made to bewail, your actual transgressions against the law of God. According to the covenant of works, "the soul that sinneth it shall die;" cursed is that man, be he what he may, be he who he may, that continueth not in all things that are written in the book of the law to do them.

We are not only to do some things, but we are to do all things, and we are to continue so to do, so that the least deviation from the moral law, according to the covenant of works, whether in thought, word, or deed, deserves eternal death at the hand of God. And if one evil thought, if one evil word, if one evil action deserves eternal damnation, how many hells, my friends, do every one of us deserve whose whole lives have been one continued rebellion against God! Before ever, therefore, you can speak peace to your hearts, you must be brought to see, brought to believe, what a dreadful thing it is to depart from the living God.

And now, my dear friends, examine your hearts, for I hope you came hither with a design to have your souls made better. Give me leave to ask you, in the presence of God, whether you know the time, and if you do not know exactly the time, do you know there was a time when God wrote bitter things against you, when the arrows of the Almighty were within you? Was ever the remembrance of your sins grievous to you? Was the burden of your sins intolerable to your thoughts? Did you ever see that God's wrath might justly fall upon you, on account of your actual transgressions against God? Were you ever in all your life sorry for your sins? Could you ever say, My sins are gone over my head as a burden too heavy for me to bear? Did you ever experience any such thing as this? Did ever any such thing as this pass between God and your soul? If not, for Jesus Christ's sake,

do not call yourselves Christians; you may speak peace to your hearts, but there is no peace. May the Lord awaken you, may the Lord convert you, may the Lord give you peace, if it be his will, before you go home!

But, further, you may be convinced of your actual sins, so as to be made to tremble, and yet you may be strangers to Jesus Christ, you may have no true work of grace upon your hearts. Before ever, therefore, you can speak peace to your hearts, conviction must go deeper; you must not only be convinced of your actual transgressions against the law of God, but likewise of the foundation of all your transgressions. And what is that? I mean original sin, that original corruption each of us brings into the world with us, which renders us liable to God's wrath and damnation. There are many poor souls that think themselves fine reasoners, yet they pretend to say there is no such thing as original sin; they will charge God with injustice in imputing Adam's sin to us; although we have got the mark of the beast and of the devil upon us, yet they tell us we are not born in sin. Let them look abroad into the world and see the disorders in it, and think, if they can, if this is the paradise in which God did put man. No! everything in the world is out of order.

I have often thought, when I was abroad, that if there were no other argument to prove original sin, the rising of wolves and tigers against man, nay, the barking of a dog against us, is a proof of original sin. Tigers and lions durst not rise against us if it were not for Adam's first sin: for when the creatures rise up against us it is as much as to say, " You have sinned against God, and we take up our Master's quarrel. If we look inwardly, we shall see enough of lusts and man's temper contrary to the temper of God. There is pride, malice, and revenge in all our hearts; and this temper cannot come

from God; it comes from our first parent, Adam, who, after he fell from God, fell out of God into the devil.

However, therefore, some people may deny this, yet when conviction comes, all carnal reasonings are battered down immediately, and the poor soul begins to feel and see the fountain from which all the polluted streams do flow. When the sinner is first awakened, he begins to wonder, How came I to be so wicked? The Spirit of God then strikes in, and shows that he has no good thing in him by nature; then he sees that he is altogether gone out of the way, that he is altogether become abominable, and the poor creature is made to lie down at the foot of the throne of God and to acknowledge that God would be just to damn him, just to cut him off, though he never had committed one actual sin in his life.

Did you ever feel and experience this, any of you — to justify God in your damnation — to own that you are by nature children of wrath, and that God may justly cut you off, though you never actually had offended him in all your life? If you were ever truly convicted, if your hearts were ever truly cut, if self were truly taken out of you, you would be made to see and feel this. And if you have never felt the weight of original sin, do not call yourselves Christians. I am verily persuaded original sin is the greatest burden of a true convert; this ever grieves the regenerate soul, the sanctified soul. The indwelling of sin in the heart is the burden of a converted person; it is the burden of a true Christian. He continually cries out: "Oh! who will deliver me from this body of death, this indwelling corruption in my heart?" This is that which disturbs a poor soul most. And, therefore, if you never felt this inward corruption, if you never saw that God might justly curse you for it, indeed, my dear friends,

you may speak peace to your hearts, but I fear, nay, I know, there is no true peace.

Further, before you can speak peace to your hearts you must not only be troubled for the sins of your life, the sins of your nature, but likewise for the sins of your best duties and performances.

When a poor soul is somewhat awakened by the terrors of the Lord, then the poor creature, being born under the covenant of works, flies directly to a covenant of works again. And as Adam and Eve hid themselves among the trees of the garden and sewed fig-leaves together to cover their nakedness, so the poor sinner when awakened flies to his duties and to his performances, to hide himself from God, and goes to patch up a righteousness of his own. Says he, I will be mighty good now — I will reform — I will do all I can; and then certainly Jesus Christ will have mercy on me. But before you can speak peace to your heart you must be brought to see that God may damn you for the best prayer you ever put up; you must be brought to see that all your duties — all your righteousness — as the prophet elegantly expresses it — put them all together, are so far from recommending you to God, are so far from being any motive and inducement to God to have mercy on your poor soul, that he will see them to be filthy rags, a menstruous cloth — that God hates them, and cannot away with them, if you bring them to him in order to recommend you to his favor.

My dear friends, what is there in our performances to recommend us unto God? Our persons are in an unjustified state by nature, we deserve to be damned ten thousand times over; and what must our performances be? We can do no good thing by nature: "They that are in the flesh cannot please God."

You may do things materially good, but you cannot do a thing formally and rightly good; because nature cannot act above itself. It is impossible that a man who is unconverted can act for the glory of God; he cannot do anything in faith, and "whatsoever is not of faith is sin."

After we are renewed, yet we are renewed but in part, indwelling sin continues in us, there is a mixture of corruption in every one of our duties; so that after we are converted, were Jesus Christ only to accept us according to our works, our works would damn us, for we cannot put up a prayer but it is far from that perfection which the moral law requireth. I do not know what you may think, but I can say that I cannot pray but I sin — I cannot preach to you or any others but I sin — I can do nothing without sin; and, as one expresseth it, my repentance wants to be repented of, and my tears to be washed in the precious blood of my dear Redeemer.

Our best duties are as so many splendid sins. Before you can speak peace to your heart you must not only be sick of your original and actual sin, but you must be made sick of your righteousness, of all your duties and performances. There must be a deep conviction before you can be brought out of your self-righteousness; it is the last idol taken out of our heart. The pride of our heart will not let us submit to the righteousness of Jesus Christ. But if you never felt that you had no righteousness of your own, if you never felt the deficiency of your own righteousness, you cannot come to Jesus Christ.

There are a great many now who may say, Well, we believe all this; but there is a great difference betwixt talking and feeling. Did you ever feel the want of a dear Redeemer? Did you ever feel the want of Jesus Christ, upon the account of the deficiency of your own righteousness? And can you

now say from your heart, Lord, thou mayest justly damn me for the best duties that ever I did perform? If you are not thus brought out of self, you may speak peace to yourselves, but yet there is no peace.

But then, before you can speak peace to your souls, there is one particular sin you must be greatly troubled for, and yet I fear there are few of you think what it is; it is the reigning, the damning sin of the Christian world, and yet the Christian world seldom or never think of it.

And pray what is that?

It is what most of you think you are not guilty of — and that is, the sin of unbelief. Before you can speak peace to your heart, you must be troubled for the unbelief of your heart. But can it be supposed that any of you are unbelievers here in this churchyard, that are born in Scotland, in a reformed country, that go to church every Sabbath? Can any of you that receive the sacrament once a year — Oh, that it were administered oftener! — can it be supposed that you who had tokens for the sacrament, that you who keep up family prayer, that any of you do not believe in the Lord Jesus Christ?

I appeal to your own hearts, if you would not think me uncharitable, if I doubted whether any of you believed in Christ; and yet, I fear upon examination, we should find that most of you have not so much faith in the Lord Jesus Christ as the devil himself. I am persuaded the devil believes more of the Bible than most of us do. He believes the divinity of Jesus Christ; that is more than many who call themselves Christians do; nay, he believes and trembles, and that is more than thousands amongst us do.

My friends, we mistake a historical faith for a true faith, wrought in the heart by the Spirit of God. You fancy you

believe because you believe there is such a book as we call the Bible — because you go to church; all this you may do and have no true faith in Christ. Merely to believe there was such a person as Christ, merely to believe there is a book called the Bible, will do you no good, more than to believe there was such a man as Cæsar or Alexander the Great. The Bible is a sacred depository. What thanks have we to give to God for these lively oracles! But yet we may have these and not believe in the Lord Jesus Christ.

My dear friends, there must be a principle wrought in the heart by the Spirit of the living God. Did I ask you how long it is since you believed in Jesus Christ, I suppose most of you would tell me you believed in Jesus Christ as long as ever you remember — you never did misbelieve. Then, you could not give me a better proof that you never yet believed in Jesus Christ, unless you were sanctified early, as from the womb; for they that otherwise believe in Christ know there was a time when they did not believe in Jesus Christ.

You say you love God with all your heart, soul, and strength. If I were to ask you how long it is since you loved God, you would say, As long as you can remember; you never hated God, you know no time when there was enmity in your heart against God. Then, unless you were sanctified very early, you never loved God in your life.

My dear friends, I am more particular in this, because it is a most deceitful delusion, whereby so many people are carried away, that they believe already. Therefore it is remarked of Mr. Marshall, giving account of his experiences, that he had been working for life, and he had ranged all his sins under the ten commandments, and then, coming to a minister, asked him the reason why he could not get peace.

The minister looked to his catalogue, Away, says he, I do not find one word of the sin of unbelief in all your catalogue. It is the peculiar work of the Spirit of God to convince us of our unbelief — that we have got no faith. Says Jesus Christ, "I will send the Comforter; and when he is come, he will reprove the world" of the sin of unbelief; "of sin," says Christ, "because they believe not on me."

Now, my dear friends, did God ever show you that you had no faith? Were you ever made to bewail a hard heart of unbelief? Was it ever the language of your heart, Lord, give me faith; Lord, enable me to lay hold on thee; Lord, enable me to call thee my Lord and my God? Did Jesus Christ ever convince you in this manner? Did he ever convince you of your inability to close with Christ, and make you to cry out to God to give you faith? If not, do not speak peace to your heart. May the Lord awaken you and give you true, solid peace before you go hence and be no more!

Once more, then: before you can speak peace to your heart, you must not only be convinced of your actual and original sin, the sins of your own righteousness, the sin of unbelief, but you must be enabled to lay hold upon the perfect righteousness, the all-sufficient righteousness, of the Lord Jesus Christ; you must lay hold by faith on the righteousness of Jesus Christ, and then you shall have peace. "Come," says Jesus, "unto me, all ye that are weary and heavy laden, and I will give you rest."

This speaks encouragement to all that are weary and heavy laden; but the promise of rest is made to them only upon their coming and believing, and taking him to be their God and their all. Before we can ever have peace with God we must be justified by faith through our Lord Jesus Christ,

we must be enabled to apply Christ to our hearts, we must have Christ brought home to our souls, so as his righteousness may be made our righteousness, so as his merits may be imputed to our souls. My dear friends, were you ever married to Jesus Christ? Did Jesus Christ ever give himself to you? Did you ever close with Christ by a lively faith, so as to feel Christ in your hearts, so as to hear him speaking peace to your souls? Did peace ever flow in upon your hearts like a river? Did you ever feel that peace that Christ spoke to his disciples? I pray God he may come and speak peace to you. These things you must experience.

I am now talking of the invisible realities of another world, of inward religion, of the work of God upon a poor sinner's heart. I am now talking of a matter of great importance, my dear hearers; you are all concerned in it, your souls are concerned in it, your eternal salvation is concerned in it. You may be all at peace, but perhaps the devil has lulled you asleep into a carnal lethargy and security, and will endeavor to keep you there till he get you to hell, and there you will be awakened; but it will be dreadful to be awakened and find yourselves so fearfully mistaken, when the great gulf is fixed, when you will be calling to all eternity for a drop of water to cool your tongue and shall not obtain it.

SAMUEL ADAMS

SAMUEL ADAMS, American statesman, and one of the patriot leaders of the Revolution, was born at Boston, Mass., Sept. 27, 1722, and died there Oct. 2, 1803. Receiving his early education at the Boston Latin School, he passed from there to Harvard, where he graduated in 1740, and three years later, when a candidate for an M.A. degree, he took for the subject of his thesis the question, which he answered in the affirmative: "Whether it be lawful to resist the chief magistrate if the Commonwealth cannot otherwise be preserved." For a while he engaged in trade, but being unfortunate in this he became tax collector for the City of Boston, whence he was called by his political opponents "Samuel the Publican." Throughout the movement, of which the Declaration of Independence was afterward the realization, Adams was a conspicuous actor. He took part in numerous town meetings; drafted the protest which was sent by Boston against Grenville's taxation scheme in May, 1764, and, being chosen in the following year a member of the Massachusetts General Court, he soon became a leader in debate. Subsequently, having received the appointment of clerk of the House, he exercised much influence in the arrangement of the order of business and in the framing of State papers. He is generally credited with the invention of the "caucus," and the importance of his opposition to the British Government is attested by the fact that he was specially excepted from General Gage's amnesty proclamation, of June, 1775, on the ground that he had "committed offences of too flagitious a nature to admit of any other consideration than that of condign punishment." Samuel Adams was one of the delegates from Massachusetts to the Continental Congress at Philadelphia, and he signed the Declaration of Independence in 1776. He was a member of the convention which settled the State Constitution of Massachusetts, and became President of its Senate. From 1789 to 1794 he was Lieutenant-Governor of the State, and Governor from 1794 to 1797; then retiring partly on account of age and partly because the Federalists were in the ascendant, while he himself was inclined to the Jeffersonian or Republican party. He died in his 81st year. It was Samuel Adams who in an oration on American independence, delivered at Philadelphia in August, 1776, described the English as "a nation of shopkeepers." The oration was translated into French and published in Paris, and it is therefore probable that Napoleon borrowed the phrase from Adams. A good biography of Samuel Adams, who was cousin to John Adams, is that by J. K. Hosmer (Boston, 1885).

AMERICAN INDEPENDENCE

Countrymen and Brethren:

I WOULD gladly have declined an honor to which I find myself unequal. I have not the calmness and impartiality which the infinite importance of this occasion demands. I will not deny the charge of my enemies, that resentment for the accumulated injuries of our country, and an ardor for her glory, rising to enthusiasm, may deprive me of that accuracy of judgment and expression which men of cooler passions may possess. Let me beseech you, then, to hear me with caution, to examine your prejudice, and to correct the mistakes into which I may be hurried by my zeal.

Truth loves an appeal to the common-sense of mankind. Your unperverted understandings can best determine on subjects of a practical nature. The positions and plans which are said to be above the comprehension of the multitude may be always suspected to be visionary and fruitless. He who made all men hath made the truths necessary to human happiness obvious to all.

Our forefathers threw off the yoke of Popery in religion; for you is reserved the honor of levelling the popery of politics. They opened the Bible to all, and maintained the capacity of every man to judge for himself in religion. Are we sufficient for the comprehension of the sublimest spiritual truths, and unequal to material and temporal ones?

Heaven hath trusted us with the management of things for eternity, and man denies us ability to judge of the present, or to know from our feelings the experience that will

make us happy. "You can discern," they say, "objects distant and remote, but cannot perceive those within your grasp. Let us have the distribution of present goods, and cut out and manage as you please the interests of futurity." This day, I trust, the reign of political protestantism will commence. We have explored the temple of royalty, and found that the idol we have bowed down to has eyes which see not, ears that hear not our prayers, and a heart like the nether millstone. We have this day restored the Sovereign to whom alone men ought to be obedient. He reigns in heaven, and with a propitious eye beholds his subjects assuming that freedom of thought and dignity of self-direction which he bestowed on them. From the rising to the setting sun, may his kingdom come!

Having been a slave to the influence of opinion early acquired, and distinctions generally received, I am ever inclined not to despise but pity those who are yet in darkness. But to the eye of reason what can be more clear than that all men have an equal right to happiness? Nature made no other distinction than that of higher and lower degrees of power of mind and body. But what mysterious distribution of character has the craft of statesmen, more fatal than priestcraft, introduced?

According to their doctrine, the offspring of perhaps the lewd embraces of a successful invader shall, from generation to generation, arrogate the right of lavishing on their pleasures a proportion of the fruits of the earth, more than sufficient to supply the wants of thousands of their fellow-creatures; claim authority to manage them like beasts of burden, and, with superior industry, capacity, or virtue, nay, though disgraceful to humanity, by their ignorance, intemperance, and brutality, shall be

deemed best calculated to frame laws and to consult for the welfare of society.

Were the talents and virtues which Heaven has bestowed on men given merely to make them more obedient drudges, to be sacrificed to the follies and ambition of a few? Or were not the noble gifts so equally dispensed with a divine purpose and law, that they should as nearly as possible be equally exerted, and the blessings of Providence be equally enjoyed by all? Away, then, with those absurd systems which to gratify the pride of a few debase the greater part of our species below the order of men What an affront to the King of the universe, to maintain that the happiness of a monster, sunk in debauchery and spreading desolation and murder among men, of a Caligula, a Nero, or a Charles, is more precious in his sight than that of millions of his suppliant creatures, who do justice, love mercy, and walk humbly with their God! No, in the judgment of Heaven there is no other superiority among men than a superiority in wisdom and virtue. And can we have a safer model in forming ours? The Deity, then, has not given any order or family of men authority over others; and if any men have given it, they only could give it for themselves. Our forefathers, 'tis said, consented to be subject to the laws of Great Britain. I will not, at present, dispute it, nor mark out the limits and conditions of their submission; but will it be denied that they contracted to pay obedience and to be under the control of Great Britain because it appeared to them most beneficial in their then present circumstances and situations? We, my countrymen, have the same right to consult and provide for our happiness which they had to promote theirs. If they had a view to posterity in their contracts, it must have been to advance the felicity of their

descendants. If they erred in their expectations and prospects, we can never be condemned for a conduct which they would have recommended had they foreseen our present condition.

Ye darkeners of counsel, who would make the property, lives, and religion of millions depend on the evasive interpretations of musty parchments; who would send us to antiquated charters of uncertain and contradictory meaning, to prove that the present generation are not bound to be victims to cruel and unforgiving despotism, tell us whether our pious and generous ancestors bequeathed to us the miserable privilege of having the rewards of our honesty, industry, the fruits of those fields which they purchased and bled for, wrested from us at the will of men over whom we have no check. Did they contract for us that, with folded arms, we should expect that justice and mercy from brutal and inflamed invaders which have been denied to our supplications at the foot of the throne? Were we to hear our character as a people ridiculed with indifference? Did they promise for us that our meekness and patience should be insulted; our coasts harassed, our towns demolished and plundered, and our wives and offspring exposed to nakedness, hunger, and death, without our feeling the resentment of men, and exerting those powers of self-preservation which God has given us? No man had once a greater veneration for Englishmen than I entertained. They were dear to me as branches of the same parental trunk, and partakers of the same religion and laws; I still view with respect the remains of the Constitution as I would a lifeless body which had once been animated by a great and heroic soul. But when I am aroused by the din of arms; when I behold legions of foreign assassins, paid by Englishmen to imbrue

their hands in our blood; when I tread over the uncoffined bodies of my countrymen, neighbors, and friends; when I see the locks of a venerable father torn by savage hands, and a feeble mother, clasping her infants to her bosom, and on her knees imploring their lives from her own slaves, whom Englishmen have allured to treachery and murder; when I behold my country, once the seat of industry, peace, and plenty, changed by Englishmen to a theatre of blood and misery, Heaven forgive me if I cannot root out those passions which it has implanted in my bosom, and detest submission to a people who have either ceased to be human, or have not virtue enough to feel their own wretchedness and servitude!

Men who content themselves with the semblance of truth, and a display of words, talk much of our obligations to Great Britain for protection. Had she a single eye to our advantage? A nation of shopkeepers are very seldom so disinterested. Let us not be so amused with words; the extension of her commerce was her object. When she defended our coasts, she fought for her customers, and convoyed our ships loaded with wealth, which we had acquired for her by our industry. She has treated us as beasts of burden, whom the lordly masters cherish that they may carry a greater load. Let us inquire also against whom she has protected us? Against her own enemies with whom we had no quarrel, or only on her account, and against whom we always readily exerted our wealth and strength when they were required. Were these colonies backward in giving assistance to Great Britain, when they were called upon in 1739 to aid the expedition against Carthagena? They at that time sent three thousand men to join the British army, although the war commenced with-

out their consent. But the last war, 'tis said, was purely American. This is a vulgar error, which, like many others, has gained credit by being confidently repeated. The dispute between the courts of Great Britain and France related to the limits of Canada and Nova Scotia. The controverted territory was not claimed by any in the colonies, but by the crown of Great Britain. It was therefore their own quarrel. The infringement of a right which England had, by the treaty of Utrecht, of trading in the Indian country of Ohio, was another cause of the war. The French seized large quantities of British manufactures and took possession of a fort which a company of British merchants and factors had erected for the security of their commerce. The war was therefore waged in defence of lands claimed by the crown, and for the protection of British property. The French at that time had no quarrel with America, and, as appears by letters sent from their commander-in-chief to some of the colonies, wished to remain in peace with us. The part, therefore, which we then took, and the miseries to which we exposed ourselves ought to be charged to our affection to Britain. These colonies granted more than their proportion to the support of the war. They raised, clothed, and maintained nearly twenty-five thousand men, and so sensible were the people of England of our great exertions, that a message was annually sent to the House of Commons purporting, "that his Majesty, being highly satisfied with the zeal and vigor with which his faithful subjects in North America had exerted themselves in defence of his Majesty's just rights and possessions, recommends it to the House to take the same into consideration, and enable him to give them a proper compensation."

But what purpose can arguments of this kind answer?

Did the protection we received annul our rights as men, and lay us under an obligation of being miserable?

Who among you, my countrymen, that is a father, would claim authority to make your child a slave because you had nourished him in infancy?

'Tis a strange species of generosity which requires a return infinitely more valuable than anything it could have bestowed; that demands as a reward for a defence of our property a surrender of those inestimable privileges, to the arbitrary will of vindictive tyrants, which alone give value to that very property.

Political right and public happiness are different words for the same idea. They who wander into metaphysical labyrinths, or have recourse to original contracts, to determine the rights of men, either impose on themselves or mean to delude others. Public utility is the only certain criterion. It is a test which brings disputes to a speedy decision, and makes its appeal to the feelings of mankind. The force of truth has obliged men to use arguments drawn from this principle who were combating it, in practice and speculation. The advocates for a despotic government and non-resistance to the magistrate employ reasons in favor of their systems drawn from a consideration of their tendency to promote public happiness.

The Author of Nature directs all his operations to the production of the greatest good, and has made human virtue to consist in a disposition and conduct which tends to the common felicity of his creatures. An abridgment of the natural freedom of men, by the institutions of political societies, is vindicable only on this foot. How absurd, then, is it to draw arguments from the nature of civil society for the annihilation of those very ends which society was in-

tended to procure! Men associate for their mutual advantage. Hence, the good and happiness of the members, that is, the majority of the members, of any State, is the great standard by which everything relating to that State must finally be determined, and though it may be supposed that a body of people may be bound by a voluntary resignation (which they have been so infatuated as to make) of all their interests to a single person, or to a few, it can never be conceived that the resignation is obligatory to their posterity; because it is manifestly contrary to the good of the whole that it should be so.

These are the sentiments of the wisest and most virtuous champions of freedom. Attend to a portion on this subject from a book in our own defence, written, I had almost said, by the pen of inspiration. "I lay no stress," says he, "on charters, they derive their rights from a higher source. It is inconsistent with common-sense to imagine that any people would ever think of settling in a distant country on any such condition, or that the people from whom they withdrew should forever be masters of their property, and have power to subject them to any modes of government they pleased. And had there been expressed stipulations to this purpose in all the charters of the colonies, they would, in my opinion, be no more bound by them, than if it had been stipulated with them that they should go naked, or expose themselves to the incursions of wolves and tigers."

Such are the opinions of every virtuous and enlightened patriot in Great Britain. Their petition to Heaven is, "That there may be one free country left upon earth, to which they may fly, when venality, luxury, and vice shall have completed the ruin of liberty there."

Courage, then, my countrymen, our contest is not only

whether we ourselves shall be free, but whether there shall be left to mankind an asylum on earth for civil and religious liberty. Dismissing, therefore, the justice of our cause, as incontestable, the only question is, What is best for us to pursue in our present circumstances?

The doctrine of dependence on Great Britain is, I believe, generally exploded, but as I would attend to the honest weakness of the simplest of men, you will pardon me if I offer a few words on that subject.

We are now on this continent, to the astonishment of the world, three millions of souls united in one cause. We have large armies, well disciplined and appointed, with commanders inferior to none in military skill, and superior in activity and zeal. We are furnished with arsenals and stores beyond our most sanguine expectations, and foreign nations are waiting to crown our success by their alliances. There are instances of, I would say, an almost astonishing Providence in our favor; our success has staggered our enemies, and almost given faith to infidels; so we may truly say it is not our own arm which has saved us.

The hand of Heaven appears to have led us on to be, perhaps, humble instruments and means in the great Providential dispensation which is completing. We have fled from the political Sodom; let us not look back, lest we perish and become a monument of infamy and derision to the world. For can we ever expect more unanimity and a better preparation for defence; more infatuation of counsel among our enemies, and more valor and zeal among ourselves? The same force and resistance which are sufficient to procure us our liberties will secure us a glorious independence and support us in the dignity of free,

imperial States. We cannot suppose that our opposition has made a corrupt and dissipated nation more friendly to America, or created in them a greater respect for the rights of mankind. We can therefore expect a restoration and establishment of our privileges, and a compensation for the injuries we have received from their want of power, from their fears, and not from their virtues. The unanimity and valor which will effect an honorable peace can render a future contest for our liberties unnecessary. He who has strength to chain down the wolf is a madman if he let him loose without drawing his teeth and paring his nails.

From the day on which an accommodation takes place between England and America, on any other terms than as independent States, I shall date the ruin of this country. A politic minister will study to lull us into security, by granting us the full extent of our petitions. The warm sunshine of influence would melt down the virtue, which the violence of the storm rendered more firm and unyielding. In a state of tranquility, wealth, and luxury, our descendants would forget the arts of war and the noble activity and zeal which made their ancestors invincible. Every art of corruption would be employed to loosen the bond of union which renders our resistance formidable. When the spirit of liberty which now animates our hearts and gives success to our arms is extinct, our numbers will accelerate our ruin and render us easier victims to tyranny. Ye abandoned minions of an infatuated Ministry, if peradventure any should yet remain among us, remember that a Warren and Montgomery are numbered among the dead. Contemplate the mangled bodies of your countrymen, and then say, What should be the reward of such sacrifices?

Bid us and our posterity bow the knee, supplicate the friendship, and plow, and sow, and reap, to glut the avarice of the men who have let loose on us the dogs of war to riot in our blood and hunt us from the face of the earth? If ye love wealth better than liberty, the tranquillity of servitude than the animating contest of freedom—go from us in peace. We ask not your counsels or arms. Crouch down and lick the hands which feed you. May your chains sit lightly upon you, and may posterity forget that ye were our countrymen!

To unite the supremacy of Great Britain and the liberty of America is utterly impossible. So vast a continent, and of such a distance from the seat of empire, will every day grow more unmanageable. The motion of so unwieldy a body cannot be directed with any despatch and uniformity without committing to the Parliament of Great Britain powers inconsistent with our freedom. The authority and force which would be absolutely necessary for the preservation of the peace and good order of this continent would put all our valuable rights within the reach of that nation.

As the administration of government requires firmer and more numerous supports in proportion to its extent, the burdens imposed on us would be excessive, and we should have the melancholy prospect of their increasing on our posterity. The scale of officers, from the rapacious and needy commissioner to the haughty governor, and from the governor, with his hungry train, to perhaps a licentious and prodigal viceroy, must be upheld by you and your children. The fleets and armies which will be employed to silence your murmurs and complaints must be supported by the fruits of your industry.

And yet with all this enlargement of the expense and powers of government, the administration of it at such a

distance, and over so extensive a territory, must necessarily fail of putting the laws into vigorous execution, removing private oppressions, and forming plans for the advancement of agriculture and commerce, and preserving the vast empire in any tolerable peace and security. If our posterity retain any spark of patriotism, they can never tamely submit to such burdens. This country will be made the field of bloody contention till it gain that independence for which nature formed it. It is, therefore, injustice and cruelty to our offspring, and would stamp us with the character of baseness and cowardice, to leave the salvation of this country to be worked out by them with accumulated difficulty and danger.

Prejudice, I confess, may warp our judgments. Let us hear the decision of Englishmen on this subject, who cannot be suspected of partiality. "The Americans," they say, "are but little short of half our number. To this number they have grown from a small body of original settlers by a very rapid increase. The probability is that they will go on to increase, and that in fifty or sixty years they will be double our number, and form a mighty empire, consisting of a variety of States, all equal or superior to ourselves in all the arts and accomplishments which give dignity and happiness to human life. In that period will they be still bound to acknowledge that supremacy over them which we now claim? Can there be any person who will assert this, or whose mind does not revolt at the idea of a vast continent holding all that is valuable to it at the discretion of a handful of people on the other side of the Atlantic? But if at that period this would be unreasonable, what makes it otherwise now? Draw the line if you can. But there is still a greater difficulty."

Britain is now, I will suppose, the seat of liberty and virtue, and its legislature consists of a body of able and independent men, who govern with wisdom and justice. The time may come when all will be reversed; when its excellent constitution of government will be subverted; when, pressed by debts and taxes, it will be greedy to draw to itself an increase of revenue from every distant province, in order to ease its own burdens; when the influence of the crown, strengthened by luxury and a universal profligacy of manners, will have tainted every heart, broken down every fence of liberty, and rendered us a nation of tame and contented vassals; when a general election will be nothing but a general auction of boroughs, and when the Parliament, the grand council of the nation, and once the faithful guardian of the State, and a terror to evil ministers, will be degenerated into a body of sycophants, dependent and venal, always ready to confirm any measures, and little more than a public court for registering royal edicts. Such, it is possible, may, some time or other, be the state of Great Britain. What will, at that period, be the duty of the colonies? Will they be still bound to unconditional submission? Must they always continue an appendage to our government and follow it implicitly through every change that can happen to it? Wretched condition, indeed, of millions of freemen as good as ourselves! Will you say that we now govern equitably, and that there is no danger of such revolution? Would to God that this were true! But you will not always say the same. Who shall judge whether we govern equitably or not? Can you give the colonies any security that such a period will never come? No. *The period, countrymen, is already come!* The calamities were at our door. The

rod of oppression was raised over us. We were roused from our slumbers, and may we never sink into repose until we can convey a clear and undisputed inheritance to our posterity! This day we are called upon to give a glorious example of what the wisest and best of men were rejoiced to view, only in speculation. This day presents the world with the most august spectacle that its annals ever unfolded—millions of freemen, deliberately and voluntarily forming themselves into a society for their common defence and common happiness. Immortal spirits of Hampden, Locke, and Sidney, will it not add to your benevolent joys to behold your posterity rising to the dignity of men, and evincing to the world the reality and expediency of your systems, and in the actual enjoyment of that equal liberty, which you were happy, when on earth, in delineating and recommending to mankind?

Other nations have received their laws from conquerors; some are indebted for a constitution to the suffering of their ancestors through revolving centuries. The people of this country, alone, have formally and deliberately chosen a government for themselves, and with open and uninfluenced consent bound themselves into a social compact. Here no man proclaims his birth or wealth as a title to honorable distinction, or to sanctify ignorance and vice with the name of hereditary authority. He who has most zeal and ability to promote public felicity, let him be the servant of the public. This is the only line of distinction drawn by nature. Leave the bird of night to the obscurity for which nature intended him, and expect only from the eagle to brush the clouds with his wings and look boldly in the face of the sun.

Some who would persuade us that they have tender

feelings for future generations, while they are insensible to the happiness of the present, are perpetually foreboding a train of dissensions under our popular system. Such men's reasoning amounts to this: Give up all that is valuable to Great Britain and then you will have no inducements to quarrel among yourselves; or, suffer yourselves to be chained down by your enemies that you may not be able to fight with your friends.

This is an insult on your virtue as well as your common-sense. Your unanimity this day and through the course of the war is a decisive refutation of such invidious predictions. Our enemies have already had evidence that our present Constitution contains in it the justice and ardor of freedom and the wisdom and vigor of the most absolute system.

When the law is the will of the people, it will be uniform and coherent; but fluctuation, contradiction, and inconsistency of councils must be expected under those governments where every revolution in the ministry of a court produces one in the State—such being the folly and pride of all ministers, that they ever pursue measures directly opposite to those of their predecessors.

We shall neither be exposed to the necessary convulsions of elective monarchies, nor to the want of wisdom, fortitude, and virtue, to which hereditary succession is liable. In your hands it will be to perpetuate a prudent, active, and just legislature, and which will never expire until you yourselves lose the virtues which give it existence.

And, brethren and fellow-countrymen, if it was ever granted to mortals to trace the designs of Providence, and interpret its manifestations in favor of their cause, we may,

with humility of soul, cry out, "Not unto us, not unto us, but to thy Name be the praise!" The confusion of the devices among our enemies, and the rage of the elements against them, have done almost as much toward our success as either our councils or our arms.

The time at which this attempt on our liberty was made, when we were ripened into maturity, had acquired a knowledge of war, and were free from the incursions of enemies in this country; the gradual advances of our oppressors enabling us to prepare for our defence; the unusual fertility of our lands and clemency of the seasons; the success which at first attended our feeble arms, producing unanimity among our friends and reducing our internal foes to acquiescence—these are all strong and palpable marks and assurances that Providence is yet gracious unto Zion, that it will turn away the captivity of Jacob.

Our glorious reformers when they broke through the fetters of superstition effected more than could be expected from an age so darkened. But they left much to be done by their posterity. They lopped off, indeed, some of the branches of Popery, but they left the root and stock when they left us under the domination of human systems and decisions, usurping the infallibility which can be attributed to Revelation alone. They dethroned one usurper only to raise up another; they refused allegiance to the Pope only to place the civil magistrate in the throne of Christ, vested with authority to enact laws and inflict penalties in his kingdom. And if we now cast our eyes over the nations of the earth, we shall find that, instead of possessing the pure religion of the Gospel, they may be divided either into infidels, who deny the truth; or politicians who make religion a stalking horse for their ambition; or professors,

who walk in the trammels of orthodoxy, and are more attentive to traditions and ordinances of men than to the oracles of truth.

The civil magistrate has everywhere contaminated religion by making it an engine of policy; and freedom of thought and the right of private judgment, in matters of conscience, driven from every other corner of the earth, direct their course to this happy country as their last asylum. Let us cherish the noble guests, and shelter them under the wings of a universal toleration! Be this the seat of unbounded religious freedom. She will bring with her in her train, industry, wisdom, and commerce. She thrives most when left to shoot forth in her natural luxuriance, and asks for human policy only not to be checked in her growth by artificial encouragements.

Thus, by the beneficence of Providence, we shall behold our empire arising, founded on justice and the voluntary consent of the people, and giving full scope to the exercise of those faculties and rights which most ennoble our species. Besides the advantages of liberty and the most equal Constitution, Heaven has given us a country with every variety of climate and soil, pouring forth in abundance whatever is necessary for the support, comfort, and strength of a nation. Within our own borders we possess all the means of sustenance, defence, and commerce; at the same time, these advantages are so distributed among the different States of this continent, as if nature had in view to proclaim to us: Be united among yourselves and you will want nothing from the rest of the world.

The more northern States most amply supply us with every necessary, and many of the luxuries of life; with iron, timber, and masts for ships of commerce or of war;

with flax for the manufacture of linen, and seed either for oil or exportation.

So abundant are our harvests, that almost every part raises more than double the quantity of grain requisite for the support of the inhabitants. From Georgia and the Carolinas we have, as well for our own wants as for the purpose of supplying the wants of other powers, indigo, rice, hemp, naval stores, and lumber.

Virginia and Maryland teem with wheat, Indian corn, and tobacco. Every nation whose harvest is precarious, or whose lands yield not those commodities which we cultivate, will gladly exchange their superfluities and manufactures for ours.

We have already received many and large cargoes of clothing, military stores, etc., from our commerce with foreign powers, and, in spite of the efforts of the boasted navy of England, we shall continue to profit by this connection.

The want of our naval stores has already increased the price of these articles to a great height, especially in Britain. Without our lumber, it will be impossible for those haughty islanders to convey the products of the West Indies to their own ports; for a while they may with difficulty effect it, but, without our assistance, their resources soon must fail. Indeed, the West India islands appear as the necessary appendages to this our empire. They must owe their support to it, and erelong, I doubt not, some of them will, from necessity, wish to enjoy the benefit of our protection.

These natural advantages will enable us to remain independent of the world, or make it the interest of European powers to court our alliance, and aid in protecting us against

the invasion of others. What argument, therefore, do we want to show the equity of our conduct; or motive of interest to recommend it to our prudence? Nature points out the path, and our enemies have obliged us to pursue it.

If there is any man so base or so weak as to prefer a dependence on Great Britain to the dignity and happiness of living a member of a free and independent nation, let me tell him that necessity now demands what the generous principle of patriotism should have dictated.

We have no other alternative than independence, or the most ignominious and galling servitude. The legions of our enemies thicken on our plains; desolation and death mark their bloody career; while the mangled corpses of our countrymen seem to cry out to us as a voice from heaven:

"Will you permit our posterity to groan under the galling chains of our murderers? Has our blood been expended in vain? Is the only benefit which our constancy till death has obtained for our country, that it should be sunk into a deeper and more ignominious vassalage? Recollect who are the men that demand your submission, to whose decrees you are invited to pay obedience. Men who, unmindful of their relation to you as brethren; of your long implicit submission to their laws; of the sacrifice which you and your forefathers made of your natural advantages for commerce to their avarice; formed a deliberate plan to wrest from you the small pittance of property which they had permitted you to acquire. Remember that the men who wish to rule over you are they who, in pursuit of this plan of despotism, annulled the sacred contracts which they had made with your ancestors, conveyed into your cities a mercenary soldiery to compel you to submission by insult

and murder; who called your patience cowardice, your piety hypocrisy."

Countrymen, the men who now invite you to surrender your rights into their hands are the men who have let loose the merciless savages to riot in the blood of their brethren, who have dared to establish Popery triumphant in our land; who have taught treachery to your slaves, and courted them to assassinate your wives and children.

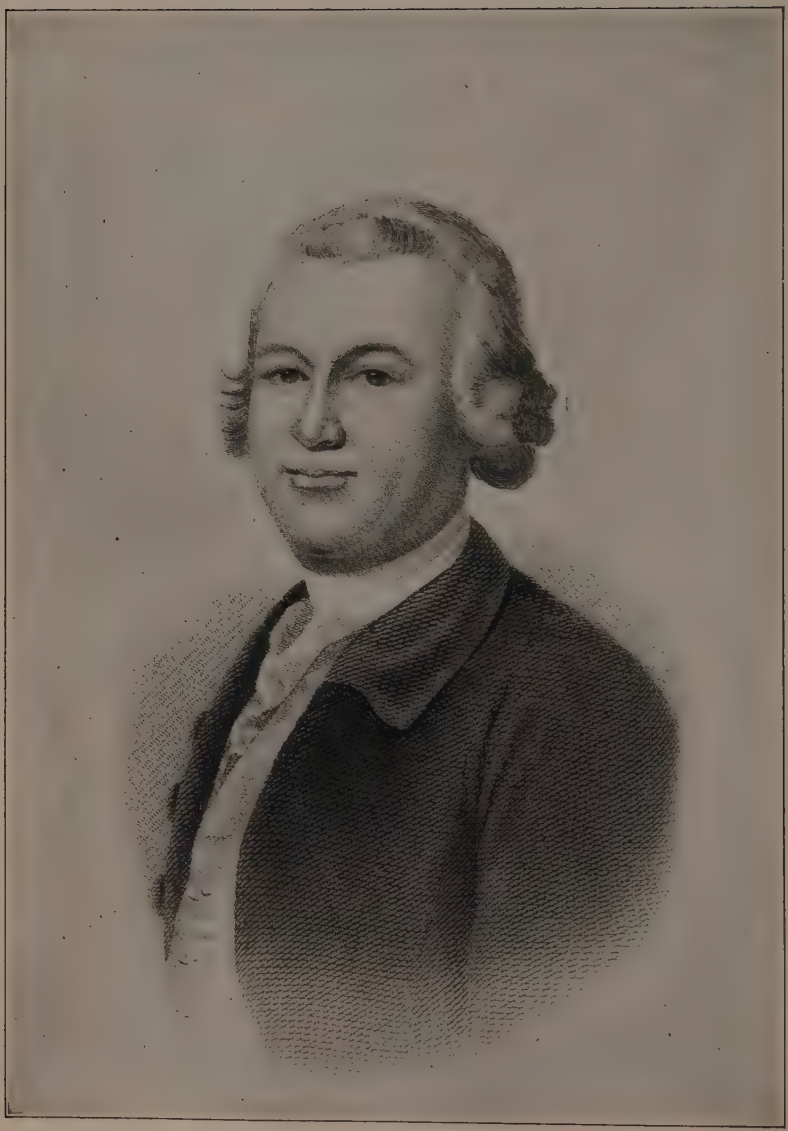
These are the men to whom we are exhorted to sacrifice the blessings which Providence holds out to us, the happiness, the dignity, of uncontrolled freedom and independence.

Let not your generous indignation be directed against any among us who may advise so absurd and maddening a measure. Their number is but few, and daily decreases; and the spirit which can render them patient of slavery will render them contemptible enemies.

Our Union is now complete; our Constitution composed, established, and approved. You are now the guardians of your own liberties. We may justly address you, as the decemviri did the Romans, and say, "Nothing that we propose can pass into a law without your consent. Be yourselves, O Americans, the authors of those laws on which your happiness depends."

You have now in the field armies sufficient to repel the whole force of your enemies and their base and mercenary auxiliaries. The hearts of your soldiers beat high with the spirit of freedom; they are animated with the justice of their cause, and while they grasp their swords can look up to Heaven for assistance. Your adversaries are composed of wretches who laugh at the rights of humanity, who turn religion into derision, and would, for higher

wages, direct their swords against their leaders or their country. Go on, then, in your generous enterprise with gratitude to Heaven for past success, and confidence of it in the future. For my own part, I ask no greater blessing than to share with you the common danger and common glory. If I have a wish dearer to my soul than that my ashes may be mingled with those of a Warren and Montgomery, it is that these American States may never cease to be free and independent.



JAMES OTIS

JAMES OTIS

JAMES OTIS, American patriot and orator of the Revolutionary era, was born at West Barnstable, Mass., Feb. 5, 1725, and died at Andover, Mass., May 23, 1783. After studying at Harvard, where he graduated in 1743, he entered the law and rose to eminence in his profession, becoming a law officer under the Crown. His public career began in 1761, when an Order of Council was sent from England directing the issue of what was termed "Writs of Assistance," which authorized the customs officers to enter any man's house on suspicion of concealing smuggled goods. This order he strenuously opposed, as later on he was opposed to the expenditure of public money otherwise than by consent of the colonial legislature. He therefore resigned his office and appeared for the people against the issue of the writs. His plea was so fervid in its eloquence that it was described as "a flame of fire." John Adams, who heard it, said that "American independence was then and there born." The orator was soon afterward chosen a representative from Boston to the colonial assembly, and he was reëlected to that post nearly every year during the active portion of his life. His influence at home in directing the movement of events which led to the Revolution was universally felt, and no American was so frequently quoted, denounced or applauded in Parliament and the English press as the principal fomenter of the rebellious spirit of the colonies. In 1765, Massachusetts sent him as one of her representatives to the first Continental Congress. Four years later his public career was brought to an untimely close. In 1769, he got into a controversy with some Tory revenue officers and attacked them in a journal of the period. This brought upon him, a few days later, a savage assault while he sat in a coffee-house, and during the encounter received a sword-cut on the head from which he never fully recovered He lived, however, to the year 1783, when he was struck by lightning in front of his own doorway and instantly killed.

AGAINST "WRITS OF ASSISTANCE"

SPEECH DELIVERED BEFORE THE SUPERIOR COURT IN BOSTON, FEBRUARY, 1761

MAY it please your honors, I was desired by one of the court to look into the books, and consider the question now before them concerning Writs of Assistance. I have, accordingly, considered it, and now appear not only in obedience to your order, but likewise in behalf of the inhabitants of this town, who have presented

another petition, and out of regard to the liberties of the subject. And I take this opportunity to declare that, whether under a fee or not (for in such a cause as this I despise a fee), I will to my dying day oppose with all the powers and faculties God has given me all such instruments of slavery on the one hand, and villainy on the other, as this writ of assistance is.

It appears to me the worst instrument of arbitrary power, the most destructive of English liberty and the fundamental principles of law, that ever was found in an English law book. I must, therefore, beg your honors' patience and attention to the whole range of argument, that may, perhaps, appear uncommon in many things, as well as to points of learning that are more remote and unusual; that the whole tendency of my design may the more easily be perceived, the conclusions better descend, and the force of them be better felt. I shall not think much of my pains in this cause, as I engaged in it from principle. I was solicited to argue this cause as Advocate-General; and because I would not, I have been charged with desertion from my office. To this charge I can give a very sufficient answer. I renounced that office, and I argue this cause from the same principle; and I argue it with the greater pleasure, as it is in favor of British liberty, at a time when we hear the greatest monarch upon earth declaring from his throne that he glories in the name of Briton, and that the privileges of his people are dearer to him than the most valuable prerogatives of his crown; and as it is in opposition to a kind of power, the exercise of which, in former periods of history, cost one king of England his head and another his throne. I have taken more pains in this cause than I ever will take again, although my engaging in this

and another popular cause has raised much resentment. But I think I can sincerely declare that I cheerfully submit myself to every odious name for conscience' sake; and from my soul I despise all those whose guilt, malice, or folly has made them my foes. Let the consequences be what they will, I am determined to proceed. The only principles of public conduct that are worthy of a gentleman or a man are to sacrifice estate, ease, health, and applause, and even life, to the sacred calls of his country.

These manly sentiments, in private life, make the good citizen; in public life, the patriot and the hero. I do not say that when brought to the test, I shall be invincible. I pray God I may never be brought to the melancholy trial; but if ever I should, it will be then known how far I can reduce to practice principles which I know to be founded in truth. In the meantime I will proceed to the subject of this writ.

Your honors will find in the old books concerning the office of a justice of the peace precedents of general warrants to search suspected houses. But in more modern books, you will find only special warrants to search such and such houses, specially named, in which the complainant has before sworn that he suspects his goods are concealed; and will find it adjudged that special warrants only are legal. In the same manner I rely on it, that the writ prayed for in this petition, being general, is illegal. It is a power that places the liberty of every man in the hands of every petty officer. I say I admit that special writs of assistance, to search special places, may be granted to certain persons on oath; but I deny that the writ now prayed for can be granted, for I beg leave to make some observations on the writ itself, before I proceed to other acts of Parliament. In

the first place, the writ is universal, being directed "to all and singular justices, sheriffs, constables, and all other officers and subjects"; so, that, in short, it is directed to every subject in the king's dominions. Every one with this writ may be a tyrant; if this commission be legal, a tyrant in a legal manner, also, may control, imprison, or murder any one within the realm. In the next place, it is perpetual; there is no return. A man is accountable to no person for his doings. Every man may reign secure in his petty tyranny, and spread terror and desolation around him, until the trump of the archangel shall excite different emotions in his soul. In the third place, a person with this writ, in the daytime, may enter all houses, shops, etc., at will, and command all to assist him. Fourthly, by this writ, not only deputies, etc., but even their menial servants, are allowed to lord it over us. What is this but to have the curse of Canaan with a witness on us; to be the servant of servants, the most despicable of God's creation? Now one of the most essential branches of English liberty is the freedom of one's house. A man's house is his castle; and while he is quiet, he is as well guarded as a prince in his castle. This writ, if it should be declared legal, would totally annihilate this privilege. Custom house officers may enter our houses when they please; we are commanded to permit their entry. Their menial servants may enter, may break locks, bars, and everything in their way; and whether they break through malice or revenge, no man, no court can inquire. Bare suspicion without oath is sufficient. This wanton exercise of this power is not a chimerical suggestion of a heated brain. I will mention some facts. Mr. Pew had one of these writs, and when Mr. Ware succeeded him, he indorsed this writ over to Mr. Ware; so that these writs are

negotiable from one officer to another; and so your honors have no opportunity of judging the persons to whom this vast power is delegated. Another instance is this: Mr. Justice Walley had called this same Mr. Ware before him, by a constable, to answer for a breach of the Sabbath day acts, or that of profane swearing. As soon as he had finished, Mr. Ware asked him if he had done. He replied: "Yes." "Well then," said Mr. Ware, "I will show you a little of my power. I command you to permit me to search your house for uncustomed goods"; and went on to search the house from the garret to the cellar, and then served the constable in the same manner! But to show another absurdity in this writ, if it should be established, I insist upon it that every person, by the 14th Charles II., has this power as well as the custom house officers. The words are: "It shall be lawful for any person or persons authorized," etc. What a scene does this open! Every man prompted by revenge, ill-humor, or wantonness, to inspect the inside of his neighbor's house, may get a writ of assistance. Others will ask it from self-defence; one arbitrary exertion will provoke another, until society be involved in tumult and in blood. . . .

[John Adams says that after this exordium Otis continued under four several headings which he gives thus—taking the exordium as the first:]

2. "He asserted that every man, merely natural, was an independent sovereign, subject to no law but the law written on his heart and revealed to him by his Maker, in the constitution of his nature, and the inspiration of his understanding and his conscience. His right to his life, his liberty, no created being could rightfully contest. Nor was his right to his property less incontestable. The club that he had snapped

from a tree, for a staff or for defence, was his own. His bow and arrow were his own; if by a pebble he had killed a partridge or a squirrel, it was his own. No creature, man or beast, had a right to take it from him. If he had taken an eel, or a smelt, or a sculpin, it was his property. In short, he sported upon this topic with so much wit and humor, and at the same time with so much indisputable truth and reason, that he was not less entertaining than instructive. He asserted that these rights were inherent and inalienable; that they never could be surrendered or alienated, but by idiots or madmen, and all the acts of idiots and lunatics were void, and not obligatory, by all the laws of God and man. Nor were the poor negroes forgotten. Not a Quaker in Philadelphia, or Mr. Jefferson in Virginia, ever asserted the rights of negroes in stronger terms. Young as I was, and ignorant as I was, I shuddered at the doctrine he taught; and I have all my life shuddered, and still shudder, at the consequences that may be drawn from such premises. Shall we say that the rights of masters and servants clash, and can be decided only by force? I adore the idea of gradual abolitions! but who shall decide how fast or how slowly these abolitions shall be made?

3. "From individual independence he proceeded to association. If it was inconsistent with the dignity of human nature to say that men were gregarious animals, like wild geese, it surely could offend no delicacy to say they were social animals by nature; that there were natural sympathies, and, above all, the sweet attraction of the sexes, which must soon draw them together in little groups, and by degrees in larger congregations, for mutual assistance and defence. And this must have happened before any formal covenant, by express words or signs, was concluded. When general councils and deliberations commenced, the objects could be no other than the mutual defence and security of every individual for his life, his liberty and his property. To suppose them to have surrendered these in any other way than by equal rules and general consent was

to suppose them idiots or madmen, whose acts were never binding. To suppose them surprised by fraud, or compelled by force into any other compact, such fraud and such force could confer no obligation. Every man had a right to trample it underfoot whenever he pleased. In short, he asserted these rights to be derived only from nature and the Author of Nature; that they were inherent, inalienable, and indefeasible by any laws, pacts, contracts, covenants, or stipulations which man could devise.

4. "These principles and these rights were wrought into the English Constitution as fundamental laws. And under this head he went back to the old Saxon laws, and to Magna Charta, and the fifty confirmations of it in Parliament, and the executions ordained against the violators of it, and the national vengeance which had been taken on them from time to time, down to the Jameses and Charleses, and to the Petition of Right and the Bill of Rights and the Revolution. He asserted that the security of these rights to life, liberty, and property had been the object of all those struggles against arbitrary power, temporal and spiritual, civil and political, military and ecclesiastical, in every age. He asserted that our ancestors, as British subjects, and we, their descendants, as British subjects, were entitled to all those rights, by the British Constitution, as well as by the law of nature and our provincial charter, as much as any inhabitant of London or Bristol, or any part of England; and were not to be cheated out of them by any phantom of 'virtual representation,' or any other fiction of law or politics, or any monkish trick of deceit and hypocrisy.

5. "He then examined the acts of trade, one by one, and demonstrated that if they were considered as revenue laws, they destroyed all our security of property, liberty, and life, every right of nature, and the English Constitution, and the charter of the province. Here he considered the distinction between 'external and internal taxes,' at that time a popular and commonplace distinction. But he asserted that there was no such distinction in theory, or upon any principle but

'necessity.' The necessity that the commerce of the empire should be under one direction was obvious. The Americans had been so sensible of this necessity, that they had connived at the distinction between external and internal taxes, and had submitted to the acts of trade as regulations of commerce, but never as taxations, or revenue laws. Nor had the British Government till now ever dared to attempt to enforce them as taxations or revenue laws. They had lain dormant in that character for a century almost. The Navigation Act he allowed to be binding upon us, because we had consented to it by our own legislature. Here he gave a history of the Navigation Act of the 1st of Charles II., a plagiarism from Oliver Cromwell. This act had lain dormant for fifteen years. In 1675, after repeated letters and orders from the king, Governor Leverett very candidly informs his Majesty that the law had not been executed, because it was thought unconstitutional, Parliament not having authority over us."

ISAAC BARRÉ

ISAAC BARRÉ, a British officer and politician of French parentage, was born at Dublin, Ireland, in 1726, and died at London, July 20, 1802. In 1745, he graduated from Trinity College, Dublin, and became an ensign in the British army, taking part under General Wolfe in the capture of Quebec, in 1759, having previously served as major of brigade in the expedition against Louisburg, Cape Breton. He was one of the officers at Wolfe's side when that general fell on the Heights of Abraham, and appears conspicuously in Benjamin West's well-known painting of the "Death of Wolfe." In 1761 Barré entered the English Parliament and was a member of the Commons for nearly thirty years, during which he took strong ground against the taxation of the American colonies, and was paymaster-general of the army in Lord Shelburne's administration. In Parliament he gained considerable reputation as an orator and manifested great powers of invective and sarcasm, and was a dreaded opponent of Lord North's ministry. With Sir Philip Francis and other writers of the period, Barré was cited as one of the probable authors of the famous "Letters of Junius." A town in Massachusetts was named after him, in honor of his attitude in the English Parliament on the subject of the taxation of the colonies, while Wilkes-Barré (now Wilkes-Barre), Pa., takes part of its name from the orator. In his later years Barré was a great invalid and suffered from blindness.

SPEECH ON AMERICA'S OBLIGATION TO ENGLAND

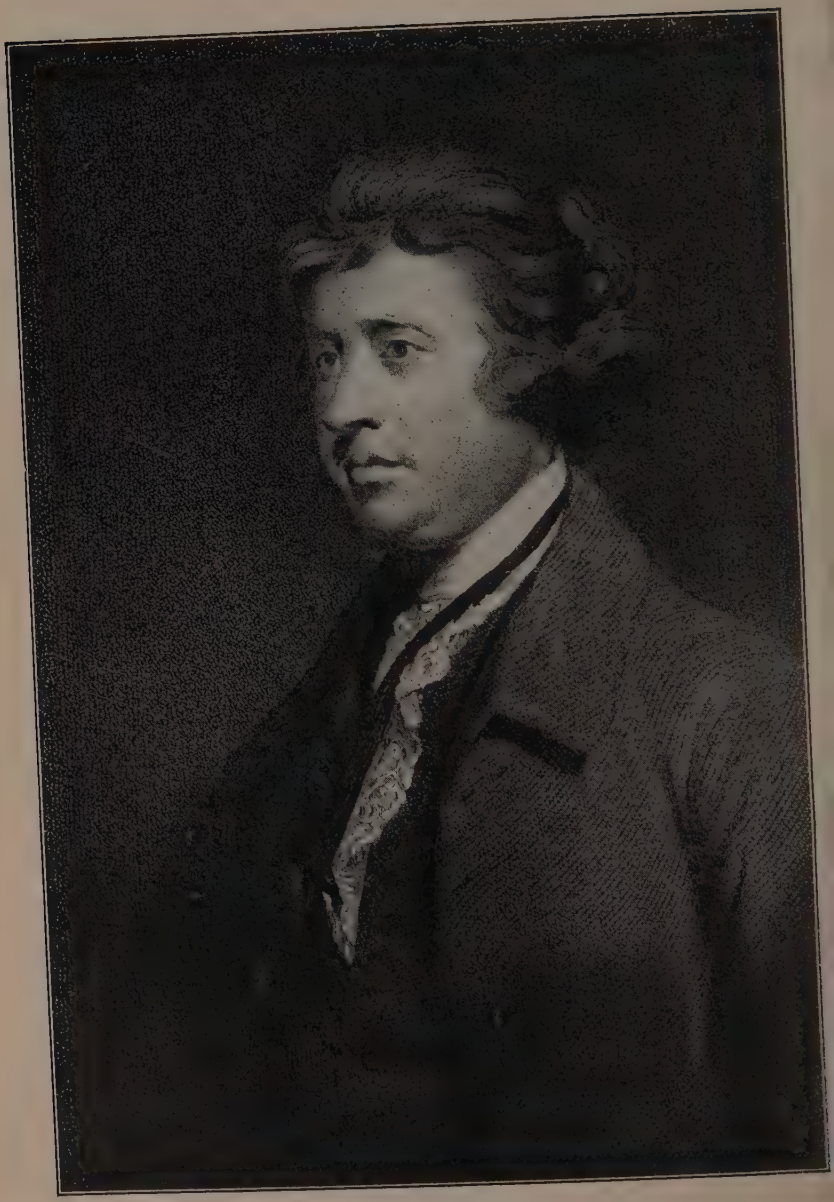
[Delivered in England in reply to Charles Townshend, a member of the ministry, in 1765.]

THE honorable member has asked—"And now will these Americans, children planted by our care, nourished by our indulgence, and protected by our arms,—will they grudge to contribute their mite?" They planted by your care!—No, your oppressions planted them in America! They fled from your tyranny to a then uncultivated and inhospitable country, where they exposed themselves to almost all the hardships to which human nature is liable; and among others, to the cruelties of a savage foe the most subtle, and I will take it upon me to say the most formidable, of any people upon the face of God's earth; and yet, actuated by principles of true English liberty, our American brethren met all hardships with pleasure, compared with those they

suffered in their own country from the hands of those that should have been their friends.

They nourished up by your indulgence!—They grew by your neglect of them! As soon as you began to care about them, that care was exercised in sending persons to rule them, in one department and another, who were, perhaps, the deputies of deputies to some members of this House, sent to spy out their liberties, to misrepresent their actions, and to prey upon them; men whose behavior, on many occasions, has caused the blood of those sons of liberty to recoil within them; men promoted to the highest seats of justice, some who, to my knowledge, were glad, by going to a foreign country, to escape being brought to the bar of a court of justice in their own.

They protected by your arms!—They have nobly taken up arms in your defence!—have exerted a valor, amidst their constant and laborious industry, for the defence of a country whose frontier was drenched in blood, while its interior parts yielded all its little savings to your emolument. And, believe me,—remember I this day told you so,—that same spirit of freedom which actuated that people at first will accompany them still; but prudence forbids me to explain myself further. God knows I d not at this time speak from motives of party heat. What I deliver are the genuine sentiments of my heart. However superior to me, in general knowledge and experience, the respectable body of this House may be, yet I claim to know more of America than most of you, having seen and been conversant in that country. The people, I believe, are as truly loyal as any subjects the King has; but they are a people jealous of their liberties, and who will vindicate them to the last drop of their blood if they should ever be violated.



EDMUND BURKE

EDMUND BURKE

EDMUND BURKE, a British statesman of Irish birth, orator and author, was born at Dublin, Jan. 12, 1729, and died July 9, 1797. His father was a successful lawyer and a Protestant, his mother a Catholic. At a small town, Ballitore, thirty miles from Dublin, he had his early schooling from a Quaker, Abraham Shackleton, to whom Burke in after days paid both honor and affection. At the age of fourteen, he became a student at Trinity College, Dublin, where he remained for five years, though pursuing his studies after a rambling and rather spasmodic fashion. In 1750, he went to London to keep terms at the Temple. The next ten years of his life seem to have been passed in obscure industry. In 1756, he published "An Inquiry into the Origin of Our Ideas of the Sublime and Beautiful," a crude performance which in England had considerable vogue, but has left no permanent trace in the development of æsthetic thought. Subsequently, he brought out an abridgment of the History of England as far as the reign of John, and about the same time, an "Account of the European Settlements in America." In 1759 he founded with the publisher, Dodsley, the "Annual Register," which was designed to present the chief events of each year. In 1759, he was introduced by Lord Charlemont to "Single Speech" Hamilton, and, when the latter was made Irish Secretary, Burke accompanied him to Dublin. When Hamilton retired from this post, Burke went back with him to London and obtained a pension of $1,500 a year on the Irish Establishment. This pension, however, he retained only for a twelvemonth. In July, 1765, the Marquis of Rockingham, becoming Prime Minister, was induced to make Burke his private secretary; their relations continued to be those of close friendship and confidence until the Marquis's death in 1782. Having been returned to the House of Commons for the borough of Wendover, Burke delivered his first speech in January, 1766, and thenceforth, until 1790, was recognized as one of the chief guides and inspirers of the Whig party. His speech on "Conciliation with America," here reproduced, and the first of his orations against Warren Hastings, are generally deemed the most admirable examples of his eloquence. After the outbreak of the French Revolution, Burke parted company from most of his old Whig friends, advocated a war between England and the French Revolutionary Government, and wrote his famous "Reflections on the Revolution in France," and "Letters on a Regicide Peace." These writings reveal Burke's power of passionate denunciation, and are suggestive of his methods as a speaker, so suited to declamation and oratory. He had splendid imaginative qualities, but his

literary style is almost too decorative and ornate, at least to modern ideas, though one is amazed at the exuberance of his fancy and at the amplitude, as well as richness, of his vocabulary. Something of the immense force of the man, as a speaker and writer, is due, at the same time, to his high moral tone and integrity of character, in spite of his vehement partisanship.

ON CONCILIATION WITH AMERICA

I HOPE, sir, that, notwithstanding the austerity of the chair, your good nature will incline you to some degree of indulgence toward human frailty. You will not think it unnatural that those who have an object depending, which strongly engages their hopes and fears, should be somewhat inclined to superstition. As I came into the House full of anxiety about the event of my motion, I found, to my infinite surprise, that the grand penal bill, by which we had passed sentence on the trade and sustenance of America, is to be returned to us from the other House. I do confess, I could not help looking on this event as a fortunate omen. I look upon it as a sort of providential favor, by which we are put once more in possession of our deliberative capacity, upon a business so very questionable in its nature, so very uncertain in its issue. By the return of this bill, which seemed to have taken its flight forever, we are, at this very instant, nearly as free to choose a plan for our American government as we were on the first day of the session. If, sir, we incline to the side of conciliation, we are not at all embarrassed (unless we please to make ourselves so) by any incongruous mixture of coercion and restraint. We are, therefore, called upon, as it were by a superior warning voice, again to attend to America; to attend to the whole of it together; and to review the subject with an unusual degree of care and calmness.

Surely it is an awful subject, or there is none so on this side of the grave. When I first had the honor of a seat in this House, the affairs of that continent pressed themselves upon us as the most important and most delicate object of parliamentary attention. My little share in this great deliberation oppressed me. I found myself a partaker in a very high trust; and having no sort of reason to rely on the strength of my natural abilities for the proper execution of that trust, I was obliged to take more than common pains to instruct myself in everything which relates to our colonies. I was not less under the necessity of forming some fixed ideas concerning the general policy of the British empire. Something of this sort seemed to be indispensable, in order, amid so vast a fluctuation of passions and opinions, to concentre my thoughts; to ballast my conduct; to preserve me from being blown about by every wind of fashionable doctrine. I really did not think it safe or manly to have fresh principles to seek upon every fresh mail which should arrive from America.

At that period I had the fortune to find myself in perfect concurrence with a large majority in this House. Bowing under that high authority, and penetrated with the sharpness and strength of that early impression, I have continued ever since in my original sentiments without the least deviation. Whether this be owing to an obstinate perseverance in error, or to a religious adherence to what appears to me truth and reason, it is in your equity to judge.

Sir, Parliament having an enlarged view of objects, made, during this interval, more frequent changes in their sentiment and their conduct than could be justified in a particular person upon the contracted scale of private

information. But though I do not hazard anything approaching to a censure on the motives of former Parliaments to all those alterations, one fact is undoubted—that under them the state of America has been kept in continual agitation. Everything administered as remedy to the public complaint, if it did not produce, was at least followed by a heightening of the distemper; until, by a variety of experiments, that important country has been brought into her present situation—a situation which I will not miscall, which I dare not name, which I scarcely know how to comprehend in the terms of any description.

In this posture, sir, things stood at the beginning of the session. About that time, a worthy member of great parliamentary experience, who, in the year 1766, filled the chair of the American committee with much ability, took me aside, and, lamenting the present aspect of our politics, told me things were come to such a pass that our former methods of proceeding in the House would be no longer tolerated. That the public tribunal (never too indulgent to a long and unsuccessful opposition) would now scrutinize our conduct with unusual severity. That the very vicissitudes and shiftings of ministerial measures, instead of convicting their authors of inconstancy and want of system, would be taken as an occasion of charging us with a predetermined discontent, which nothing could satisfy; while we accused every measure of vigor as cruel, and every proposal of lenity as weak and irresolute. The public, he said, would not have patience to see us play the game out with our adversaries: we must produce our hand. It would be expected that those who, for many years had been active in such affairs, should show that they had formed some clear and de-

cided idea of the principles of colony government, and were capable of drawing out something like a platform of the ground which might be laid for future and permanent tranquillity.

I felt the truth of what my honorable friend represented; but I felt my situation, too. His application might have been made with far greater propriety to many other gentlemen. No man was, indeed, ever better disposed or worse qualified for such an undertaking than myself. Though I gave so far into his opinion that I immediately threw my thoughts into a sort of parliamentary form, I was by no means equally ready to produce them. It generally argues some degree of natural impotence of mind, or some want of knowledge of the world, to hazard plans of government, except from a seat of authority. Propositions are made, not only ineffectually, but somewhat disreputably, when the minds of men are not properly disposed for their reception; and, for my part, I am not ambitious to ridicule—not absolutely a candidate for disgrace.

Besides, sir, to speak the plain truth, I have in general no very exalted opinion of the virtue of paper government, nor of any politics in which the plan is to be wholly separated from the execution. But when I saw that anger and violence prevailed every day more and more, and that things were hastening toward an incurable alienation of our colonies, I confess my caution gave way. I felt this is one of those few moments in which decorum yields to a higher duty. Public calamity is a mighty leveller, and there are occasions when any, even the slightest, chance of doing good, must be laid hold on, even by the most inconsiderable person.

To restore order and repose to an empire so great and so distracted as ours, is merely in the attempt an undertaking that would ennoble the flights of the highest genius, and obtain pardon for the efforts of the meanest understanding. Struggling a good while with these thoughts, by degrees I felt myself more firm. I derived, at length, some confidence from what in other circumstances usually produces timidity. I grew less anxious, even from the idea of my own insignificance. For, judging of what you are by what you ought to be, I persuaded myself that you would not reject a reasonable proposition because it had nothing but its reason to recommend it. On the other hand, being totally destitute of all shadow of influence, natural or adventitious, I was very sure that if my proposition were futile or dangerous —if it were weakly conceived or improperly timed, there was nothing exterior to it of power to awe, dazzle, or delude you. You will see it just as it is, and you will treat it just as it deserves.

The proposition is peace. Not peace through the medium of war; not peace to be hunted through the labyrinth of intricate and endless negotiations; not peace to arise out of universal discord, fomented from principle, in all parts of the empire; not peace to depend on the juridical determination of perplexing questions, or the precise marking the shadowy boundaries of a complex government. It is simple peace, sought in its natural course and its ordinary haunts. It is peace sought in the spirit of peace, and laid in principles purely pacific. I propose, by removing the ground of the difference, and by restoring the former unsuspecting confidence of the colonies in the mother country, to give permanent satisfaction to your people;

and, far from a scheme of ruling by discord, to reconcile them to each other in the same act, and by the bond of the very same interest, which reconciles them to British government.

My idea is nothing more. Refined policy ever has been the parent of confusion, and ever will be so long as the world endures. Plain good intention, which is as easily discovered at the first view as fraud is surely detected at last, is (let me say) of no mean force in the government of mankind. Genuine simplicity of heart is a healing and cementing principle. My plan, therefore, being formed upon the most simple grounds imaginable, may disappoint some people when they hear it. It has nothing to recommend it to the pruriency of curious ears. There is nothing at all new and captivating in it. It has nothing of the splendor of the project which has been lately laid upon your table by the noble lord in the blue ribbon. It does not propose to fill your lobby with squabbling colony agents, who will require the interposition of your mace at every instant to keep the peace among them. It does not institute a magnificent auction of finance, where captivated provinces come to general ransom by bidding against each other, until you knock down the hammer, and determine a proportion of payments beyond all the powers of algebra to equalize and settle.

The plan which I shall presume to suggest derives, however, one great advantage from the proposition and registry of that noble lord's project. The idea of conciliation is admissible. First, the House, in accepting the resolution moved by the noble lord, has admitted, notwithstanding the menacing front of our address, notwithstanding our heavy bill of pains and penalties, that we do

not think ourselves precluded from all ideas of free grace and bounty.

The House has gone further; it has declared conciliation admissible, previous to any submission on the part of America. It has even shot a good deal beyond that mark, and has admitted that the complaints of our former mode of exerting the right of taxation were not wholly unfounded. That right, thus exerted, is allowed to have had something reprehensible in it, something unwise, or something grievous; since, in the midst of our heat and resentment, we of ourselves, have proposed a capital alteration, and, in order to get rid of what seemed so very exceptionable, have instituted a mode that is altogether new; one that is, indeed, wholly alien from all the ancient methods and forms of Parliament.

The principle of this proceeding is large enough for my purpose. The means proposed by the noble lord for carrying his ideas into execution, I think, indeed, are very indifferently suited to the end; and this I shall endeavor to show you before I sit down. But, for the present, I take my ground on the admitted principle. I mean to give peace. Peace implies reconciliation; and, where there has been a material dispute, reconciliation does in a manner always imply concession on the one part or on the other. In this state of things I make no difficulty in affirming that the proposal ought to originate from us. Great and acknowledged force is not impaired, either in effect or in opinion, by an unwillingness to exert itself. The superior power may offer peace with honor and with safety. Such an offer from such a power will be attributed to magnanimity. But the concessions of the weak are the concessions of fear. When such a one is dis-

armed, he is wholly at the mercy of his superior, and he loses forever that time and those chances which, as they happen to all men, are the strength and resources of all inferior power.

The capital leading questions on which you must this day decide, are these two: First, whether you ought to concede; and, secondly, what your concession ought to be.

On the first of these questions we have gained, as I have just taken the liberty of observing to you, some ground. But I am sensible that a good deal more is still to be done. Indeed, sir, to enable us to determine both on the one and the other of these great questions with a firm and precise judgment, I think it may be necessary to consider distinctly—

The true nature and the peculiar circumstances of the object which we have before us; because, after all our struggle, whether we will or not, we must govern America according to that nature and to those circumstances, and not according to our imaginations; not according to abstract ideas of right; by no means according to mere general theories of government, the resort to which appears to me, in our present situation, no better than arrant trifling. I shall therefore endeavor, with your leave, to lay before you some of the most material of these circumstances in as full and clear a manner as I am able to state them.

(1) The first thing that we have to consider with regard to the nature of the object, is the number of people in the colonies. I have taken for some years a good deal of pains on that point. I can by no calculation justify myself in placing the number below two millions of inhabitants of our own European blood and color, besides at least five hundred thousand others, who form no incon-

siderable part of the strength and opulence of the whole. This, sir, is, I believe, about the true number. There is no occasion to exaggerate, where plain truth is of so much weight and importance. But whether I put the present numbers too high or too low, is a matter of little moment. Such is the strength with which population shoots in that part of the world, that, state the numbers as high as we will, while the dispute continues, the exaggeration ends. While we are discussing any given magnitude, they are grown to it. While we spend our time in deliberating on the mode of governing two millions, we shall find we have two millions more to manage. Your children do not grow faster from infancy to manhood than they spread from families to communities, and from villages to nations.

I put this consideration of the present and the growing numbers in the front of our deliberation; because, sir, this consideration will make it evident to a blunter discernment than yours, that no partial, narrow, contracted, pinched, occasional system will be at all suitable to such an object. It will show you that it is not to be considered as one of those *minima* which are out of the eye and consideration of the law; not a paltry excrescence of the state; not a mean dependant, who may be neglected with little damage, and provoked with little danger. It will prove that some degree of care and caution is required in the handling such an object; it will show that you ought not, in reason, to trifle with so large a mass of the interests and feelings of the human race. You could at no time do so without guilt; and, be assured, you will not be able to do it long with impunity.

But the population of this country, the great and grow-

ing population, though a very important consideration, will lose much of its weight, if not combined with other circumstances. The commerce of your colonies is out of all proportion beyond the numbers of the people. This ground of their commerce, indeed, has been trod some days ago, and with great ability, by a distinguished person at your bar. This gentleman, after thirty-five years—it is so long since he appeared at the same place to plead for the commerce of Great Britain—has come again before you to plead the same cause, without any other effect of time, than that, to the fire of imagination and extent of erudition which even then marked him as one of the first literary characters of his age, he has added a consummate knowledge in the commercial interest of his country, formed by a long course of enlightened and discriminating experience.

Sir, I should be inexcusable in coming after such a person with any detail, if a great part of the members who now fill the House had not the misfortune to be absent when he appeared at your bar. Besides, sir, I propose to take the matter at periods of time somewhat different from his. There is, if I mistake not, a point of view, from whence, if you will look at this subject, it is impossible that it should not make an impression upon you.

I have in my hand two accounts: one a comparative state of the export trade of England to its colonies as it stood in the year 1704, and as it stood in the year 1772; the other a state of the export trade of this country to its colonies alone, as it stood in 1772, compared with the whole trade of England to all parts of the world, the colonies included, in the year 1704. They are from good

vouchers; the latter period from the accounts on your table, the earlier from an original manuscript of Davenant, who first established the inspector-general's office, which has been ever since his time so abundant a source of parliamentary information.

The export trade to the colonies consists of three great branches: the African, which, terminating almost wholly in the colonies, must be put to the account of their commerce; the West Indian, and the North American. All these are so interwoven, that the attempt to separate them would tear to pieces the contexture of the whole, and, if not entirely destroy, would very much depreciate the value of all the parts. I therefore consider these three denominations to be, what in effect they are, one trade.

The trade to the colonies, taken on the export side, at the beginning of this century, that is, in the year 1704, stood thus:

Exports to North America and the West Indies	£483,265
To Africa	86,665
	£569,930

In the year 1772, which I take as a middle year between the highest and lowest of those lately laid on your table, the account was as follows:

To North America and the West Indies	£4,791,734
To Africa	866,398
To which, if you add the export trade from Scotland, which had in 1704 no existence .	364,000
	£6,022,132

From five hundred and odd thousand it has grown to six millions. It has increased no less than twelvefold. This is the state of the colony trade, as compared with itself at these two periods, within this century; and this is matter for meditation. But this is not all. Examine my second account. See how the export trade to the colonies alone in 1772 stood in the other point of view; that is, as compared to the whole trade of England in 1704.

The whole export trade of England, including that to the colonies, in 1704 . . .	£6,509,000
Exported to the colonies alone, in 1772	6,024,000
Difference .	£485,000

The trade with America alone is now within less than £500,000 of being equal to what this great commercial nation, England, carried on at the beginning of this century with the whole world! If I had taken the largest year of those on your table, it would rather have exceeded. But, it will be said, is not this American trade an unnatural protuberance, that has drawn the juices from the rest of the body? The reverse. It is the very food that has nourished every other part into its present magnitude. Our general trade has been greatly augmented, and augmented more or less in almost every part to which it ever extended, but with this material difference, that of the six millions which in the beginning of the century constituted the whole mass of our export commerce, the colony trade was but one-twelfth part; it is now (as a part of sixteen millions) considerably more than a third of the whole. This is the relative proportion of the importance of the colonies of these two periods; and all reasoning

concerning our mode of treating them must have this proportion as its basis, or it is a reasoning weak, rotten, and sophisticated.

Mr. Speaker, I cannot prevail on myself to hurry over this great consideration. It is good for us to be here. We stand where we have an immense view of what is, and what is past. Clouds, indeed, and darkness, rest upon the future. Let us, however, before we descend from this noble eminence, reflect that this growth of our national prosperity has happened within the short period of the life of man. It has happened within sixty-eight years. There are those alive whose memory might touch the two extremities. For instance, my Lord Bathurst might remember all the stages of the progress. He was in 1704 of an age at least to be made to comprehend such things. He was then old enough *"acta parentum jam legere et quæ sit poterit cognoscere virtus."* Suppose, sir, that the angel of this auspicious youth, foreseeing the many virtues which made him one of the most amiable, as he is one of the most fortunate men of his age, had opened to him in vision, that when, in the fourth generation, the third prince of the House of Brunswick had sat twelve years on the throne of that nation, which, by the happy issue of moderate and healing councils, was to be made Great Britain, he should see his son, Lord Chancellor of England, turn back the current of hereditary dignity to its fountain, and raise him to a higher rank of peerage, while he enriched the family with a new one. If, amid these bright and happy scenes of domestic honor and prosperity, that angel should have drawn up the curtain, and unfolded the rising glories of his country, and while he was gazing with admiration on the then commercial grandeur of England,

the genius should point out to him a little speck, scarce visible in the mass of the national interest, a small seminal principle rather than a formed body, and should tell him: "Young man, there is America—which at this day serves for little more than to amuse you with stories of savage men and uncouth manners; yet shall, before you taste death, show itself equal to the whole of that commerce which now attracts the envy of the world. Whatever England has been growing to by a progressive increase of improvement, brought in by varieties of people, by succession of civilizing conquests and civilizing settlements in a series of seventeen hundred years, you shall see as much added to her by America in the course of a single life!" If this state of his country had been foretold to him, would it not require all the sanguine credulity of youth, and all the fervid glow of enthusiasm, to make him believe it? Fortunate man, he has lived to see it! Fortunate, indeed, if he lived to see nothing to vary the prospect and cloud the setting of his day!

Excuse me, sir, if, turning from such thoughts, I resume this comparative view once more. You have seen it on a large scale; look at it on a small one. I will point out to your attention a particular instance of it in the single province of Pennsylvania. In the year 1704 that province called for £11,459 in value of your commodities, native and foreign. This was the whole. What did it demand in 1772? Why, nearly fifty times as much; for in that year the export to Pennsylvania was £507,909, nearly equal to the export to all the colonies together in the first period.

I choose, sir, to enter into these minute and particular details, because generalities, which, in all other cases are

apt to heighten and raise the subject, have here a tendency to sink it. When we speak of the commerce with our colonies, fiction lags after truth; invention is unfruitful, and imagination cold and barren.

So far, sir, as to the importance of the object in the view of its commerce, as concerned in the exports from England. If I were to detail the imports, I could show how many enjoyments they procure which deceive the burden of life; how many materials which invigorate the springs of national industry, and extend and animate every part of our foreign and domestic commerce. This would be a curious subject indeed; but I must prescribe bounds to myself in a matter so vast and various.

(2) I pass, therefore, to the colonies in another point of view—their agriculture. This they have prosecuted with such a spirit, that, besides feeding plentifully their own growing multitude, their annual export of grain, comprehending rice, has, some years ago, exceeded a million in value. Of their last harvest I am persuaded they will export much more. At the beginning of the century, some of these colonies imported corn from the mother country. For some time past the old world has been fed from the new. The scarcity which you have felt would have been a desolating famine, if this child of your old age, with a true filial piety, with a Roman charity, had not put the full breast of its youthful exuberance to the mouth of its exhausted parent.

As to the wealth which the colonies have drawn from the sea by their fisheries, you had all that matter fully opened at your bar. You surely thought those acquisitions of value, for they seemed even to excite your envy; and yet, the spirit by which that enterprising employment has

been exercised ought rather, in my opinion, to have raised your esteem and admiration. And pray, sir, what in the world is equal to it? Pass by the other parts, and look at the manner in which the people of New England have of late carried on the whale fishery. While we follow them among the tumbling mountains of ice, and behold them penetrating into the deepest frozen recesses of Hudson's Bay and Davis' Straits—while we are looking for them beneath the arctic circle, we hear that they have pierced into the opposite region of polar cold—that they are at the antipodes, and engaged under the frozen Serpent of the south. Falkland Island, which seemed too remote and romantic an object for the grasp of national ambition, is but a stage and resting-place in the progress of their victorious industry. Nor is the equinoctial heat more discouraging to them than the accumulated winter of both the poles. We know that while some of them draw the line, and strike the harpoon on the coast of Africa, others run the longitude, and pursue their gigantic game along the coast of Brazil. No sea but what is vexed by their fisheries. No climate that is not witness to their toils. Neither the perseverance of Holland, nor the activity of France, nor the dexterous and firm sagacity of English enterprise, ever carried this most perilous mode of hardy industry to the extent to which it has been pushed by this recent people—a people who are still, as it were, but in the gristle, and not yet hardened into the bone of manhood. When I contemplate these things—when I know that the colonies in general owe little or nothing to any care of ours, and that they are not squeezed into this happy form by the constraints of watchful and suspicious government, but that, through a wise and salutary neg-

lect, a generous nature has been suffered to take her own way to perfection—when I reflect upon these effects—when I see how profitable they have been to us, I feel all the pride of power sink, and all presumption in the wisdom of human contrivances melt and die away within me. My rigor relents. I pardon something to the spirit of liberty.

I am sensible, sir, that all which I have asserted in my detail is admitted in the gross; but that quite a different conclusion is drawn from it. America, gentlemen say, is a noble object. It is an object well worth fighting for. Certainly it is, if fighting a people be the best way of gaining them. Gentlemen in this respect will be led to their choice of means by their complexions and their habits. Those who understand the military art will, of course, have some predilection for it. Those who wield the thunder of the State may have more confidence in the efficacy of arms. But I confess, possibly for want of this knowledge, my opinion is much more in favor of prudent management than of force; considering force not as an odious, but a feeble, instrument for preserving a people so numerous, so active, so growing, so spirited as this, in a profitable and subordinate connection with us.

First, sir, permit me to observe that the use of force alone is but temporary. It may subdue for a moment, but it does not remove the necessity of subduing again; and a nation is not governed which is perpetually to be conquered.

My next objection is its uncertainty. Terror is not always the effect of force; and an armament is not a victory. If you do not succeed you are without resource. for, conciliation failing, force remains; but, force failing, no further hope of reconciliation is left. Power and au-

thority are sometimes bought by kindness, but they can never be begged as alms by an impoverished and defeated violence.

A further objection to force is, that you *impair the object* by your very endeavors to preserve it. The thing you fought for is not the thing which you recover; but depreciated, sunk, wasted, and consumed in the contest. Nothing less will content me than *whole* America. I do not choose to consume its strength alone with our own, because in all parts it is the British strength that I consume. I do not choose to be caught by a foreign enemy at the end of this exhausting conflict, and still less in the midst of it. I may escape; but I can make no insurance against such an event. Let me add, that I do not choose wholly to break the American spirit, because it is the spirit that has made the country.

Lastly, we have no sort of *experience* in favor of force as an instrument in the rule of our colonies. Their growth and their utility have been owing to methods altogether different. Our ancient indulgence has been said to be pursued to a fault. It may be so; but we know, if feeling is evidence, that our fault was more tolerable than our attempt to mend it; and our sin far more salutary than our penitence.

These, sir, are my reasons for not entertaining that high opinion of untried force, by which many gentlemen, for whose sentiments in other particulars I have great respect, seem to be so greatly captivated.

But there is still behind a third consideration concerning this object, which serves to determine my opinion on the sort of policy which ought to be pursued in the management of America, even more than its population and

its commerce—I mean its temper and character. In this character of the Americans a love of freedom is the predominating feature which marks and distinguishes the whole; and, as an ardent is always a jealous affection, your colonies become suspicious, restive, and intractable, whenever they see the least attempt to wrest from them by force, or shuffle from them by chicane, what they think the only advantage worth living for. This fierce spirit of liberty is stronger in the English colonies, probably, than in any other people of the earth, and this from a variety of powerful causes, which, to understand the true temper of their minds, and the direction which this spirit takes, it will not be amiss to lay open somewhat more largely.

First, the people of the colonies are descendants of Englishmen. England, sir, is a nation which still, I hope, respects, and formerly adored her freedom. The colonists emigrated from you when this part of your character was most predominant; and they took this bias and direction the moment they parted from your hands. They are, therefore, not only devoted to liberty, but to liberty according to English ideas and on English principles. Abstract liberty, like other mere abstractions, is not to be found. Liberty inheres in some sensible object; and every nation has formed to itself some favorite point which, by way of eminence, becomes the criterion of their happiness. It happened, you know, sir, that the great contests for freedom in this country were from the earliest times chiefly upon the question of taxing. Most of the contests in the ancient commonwealths turned primarily on the right of election of magistrates, or on the balance among the several orders of the State. The question of money was not with them so immediate. But in England

it was otherwise. On this point of taxes the ablest pens and most eloquent tongues have been exercised; the greatest spirits have acted and suffered. In order to give the fullest satisfaction concerning the importance of this point, it was not only necessary for those who in argument defended the excellence of the English Constitution, to insist on this privilege of granting money as a dry point of fact, and to prove that the right had been acknowledged in ancient parchments and blind usages to reside in a certain body called the House of Commons. They went much further: they attempted to prove (and they succeeded) that in theory it ought to be so, from the particular nature of a House of Commons, as an immediate representative of the people, whether the old records had delivered this oracle or not. They took definite pains to inculcate, as a fundamental principle, that, in all monarchies, the people must, in effect, themselves, mediately or immediately, possess the power of granting their own money, or no shadow of liberty could subsist. The colonies draw from you, as with their life-blood, those ideas and principles. Their love of liberty, as with you, fixed and attached on this specific point of taxing. Liberty might be safe or might be endangered in twenty other particulars, without their being much pleased or alarmed. Here they felt its pulse; and, as they found that beat, they thought themselves sick or sound. I do not say whether they were right or wrong in applying your general arguments to their own case. It is not easy, indeed, to make a monopoly of theorems and corollaries. The fact is, that they did thus apply those general arguments; and your mode of governing them, whether through lenity or indolence, through wisdom or mistake, confirmed them

in the imagination that they, as well as you, had an interest in these common principles.

They were further confirmed in these pleasing errors by the form of their provincial legislative assemblies. Their governments are popular in a high degree; some are merely popular; in all, the popular representative is the most weighty; and this share of the people in their ordinary government never fails to inspire them with lofty sentiments, and with a strong aversion from whatever tends to deprive them of their chief importance.

If anything were wanting to this necessary operation of the form of government, religion would have given it a complete effect. Religion, always a principle of energy, in this new people is no way wornout or impaired; and their mode of professing it is also one main cause of this free spirit. The people are Protestants; and of that kind which is the most averse to all implicit submission of mind and opinion. This is a persuasion not only favorable to liberty, but built upon it. I do not think, sir, that the reason of this averseness in the dissenting churches from all that looks like absolute government, is so much to be sought in their religious tenets as in their history. Every one knows that the Roman Catholic religion is at least coeval with most of the governments where it prevails; that it has generally gone hand in hand with them; and received great favor and every kind of support from authority. The Church of England, too, was formed from her cradle under the nursing care of regular government. But the dissenting interests have sprung up in direct opposition to all the ordinary powers of the world, and could justify that opposition only on a strong claim to natural liberty. Their very existence depended on the powerful

and unremitted assertion of that claim. All Protestantism, even the most cold and passive, is a kind of dissent. But the religion most prevalent in our northern colonies is a refinement on the principle of resistance; it is the dissidence of dissent; and the Protestantism of the Protestant religion. This religion, under a variety of denominations, agreeing in nothing but the communion of the spirit of liberty, is predominant in most of the northern provinces; where the Church of England, notwithstanding its legal rights, is in reality no more than a sort of private sect, not composing, most probably, the tenth of the people. The colonists left England when this spirit was high, and in the emigrants was the highest of all; and even that stream of foreigners, which has been constantly flowing into these colonies, has, for the greater part, been composed of dissenters from the establishments of their several countries, and have brought with them a temper and character far from alien to that of the people with whom they mixed.

Sir, I can perceive by their manner that some gentlemen object to the latitude of this description, because in the southern colonies the Church of England forms a large body, and has a regular establishment. It is certainly true. There is, however, a circumstance attending these colonies, which, in my opinion, fully counterbalances this difference, and makes the spirit of liberty still more high and haughty than in those to the northward. It is that in Virginia and the Carolinas they have a vast multitude of slaves. Where this is the case in any part of the world, those who are free are by far the most proud and jealous of their freedom. Freedom is to them not only an enjoyment, but a kind of rank and privilege. Not seeing there

that freedom, as in countries where it is a common blessing, and as broad and general as the air, may be united with much abject toil, with great misery, with all the exterior of servitude, liberty looks, among them, like something that is more noble and liberal. I do not mean, sir, to commend the superior morality of this sentiment, which has at least as much pride as virtue in it; but I cannot alter the nature of man. The fact is so; and these people of the southern colonies are much more strongly, and with a higher and more stubborn spirit, attached to liberty than those to the northward. Such were all the ancient commonwealths; such were our Gothic ancestors; such, in our days, were the Poles, and such will be all masters of slaves, who are not slaves themselves. In such a people the haughtiness of domination combines with the spirit of freedom, fortifies it, and renders it invincible.

Permit me, sir, to add another circumstance in our colonies, which contributes no mean part toward the growth and effect of this intractable spirit—I mean their *education.* In no country perhaps in the world is the law so general a study. The profession itself is numerous and powerful; and in most provinces it takes the lead. The greater number of the deputies sent to Congress were lawyers. But all who read, and most do read, endeavor to obtain some smattering in that science. I have been told by an eminent bookseller that in no branch of his business, after tracts of popular devotion, were so many books as those on the law exported to the Plantations. The colonists have now fallen into the way of printing them for their own use. I hear that they have sold nearly as many of Blackstone's Commentaries in America as in England. General Gage marks out this disposi-

tion very particularly in a letter on your table. He states that all the people in his government are lawyers, or smatterers in law; and that in Boston they have been enabled, by successful chicane, wholly to evade many parts of one of your capital penal constitutions. The smartness of debate will say that this knowledge ought to teach them more clearly the rights of legislature, their obligations to obedience, and the penalties of rebellion. All this is mighty well. But my honorable and learned friend [the attorney-general, afterward Lord Thurlow] on the floor, who condescends to mark what I say for animadversion, will disdain that ground. He has heard, as well as I, that when great honors and great emoluments do not win over this knowledge to the service of the state, it is a formidable adversary to government. If the spirit be not tamed and broken by these happy methods, it is stubborn and litigious. *Abeunt studia in mores.* This study renders men acute, inquisitive, dexterous, prompt in attack, ready in defence, full of resources. In other countries the people, more simple and of less mercurial cast, judge of an ill principle in government only by an actual grievance. Here they anticipate the evil, and judge of the pressure of the grievance by the badness of the principle. They augur misgovernment at a distance; and snuff the approach of tyranny in every tainted breeze.

The last cause of this disobedient spirit in the colonies is hardly less powerful than the rest, as it is not merely moral, but laid deep in the natural constitution of things. Three thousand miles of ocean lie between you and them. No contrivance can prevent the effect of this distance in weakening government. Seas roll and months pass between the order and the execution; and the want of a

speedy explanation of a single point is enough to defeat the whole system. You have, indeed, "winged ministers" of vengeance, who carry your bolts in their pouches to the remotest verge of the sea. But there a power steps in that limits the arrogance of raging passion and furious elements, and says: "So far shalt thou go, and no farther." Who are you that should fret and rage, and bite the chains of nature? Nothing worse happens to you than does to all nations who have extensive empire; and it happens in all the forms into which empire can be thrown. In large bodies the circulation of power must be less vigorous at the extremities. Nature has said it. The Turk cannot govern Egypt, and Arabia, and Kurdistan as he governs Thrace; nor has he the same dominion in Crimea and Algiers which he has at Broosa and Smyrna. Despotism itself is obliged to truck and huckster. The sultan gets such obedience as he can. He governs with a loose rein that he may govern at all; and the whole of the force and vigor of his authority in his centre is derived from a prudent relaxation in all his borders. Spain, in her provinces, is, perhaps, not so well obeyed as you are in yours. She complies, too; she submits; she watches times. This is the immutable condition, the eternal law, of extensive and detached empire.

Then, sir, from these six capital sources of descent, of form of government, of religion in the northern provinces, of manners in the southern, of education, of the remoteness of situation from the first mover of government—from all these causes a fierce spirit of liberty has grown up. It has grown with the growth of the people in your colonies, and increased with the increase of their wealth; a spirit

that, unhappily meeting with an exercise of power in England, which, however lawful, is not reconcilable to any ideas of liberty, much less with theirs, has kindled this flame that is ready to consume us.

I do not mean to commend either the spirit in this excess, or the moral causes which produce it. Perhaps a more smooth and accommodating spirit of freedom in them would be more acceptable to us. Perhaps ideas of liberty might be desired, more reconcilable with an arbitrary and boundless authority. Perhaps we might wish the colonists to be persuaded that their liberty is more secure when held in trust for them by us, as guardians during a perpetual minority, than with any part of it in their own hands. But the question is not whether their spirit deserves praise or blame. What, in the name of God, shall we do with it? You have before you the object, such as it is, with all its glories, with all its imperfections on its head. You see the magnitude, the importance, the temper, the habits, the disorders. By all these considerations we are strongly urged to determine something concerning it. We are called upon to fix some rule and line for our future conduct which may give a little stability to our politics, and prevent the return of such unhappy deliberations as the present. Every such return will bring the matter before us in a still more intractable form. For, what astonishing and incredible things have we not seen already? What monsters have not been generated from this unnatural contention? While every principle of authority and resistance has been pushed upon both sides, as far as it would go, there is nothing so solid and certain, either in reasoning or in practice, that it has not been shaken. Until very lately, all authority in America

seemed to be nothing but an emanation from yours. Even the popular part of the colony constitution derived all its activity, and its first vital movement, from the pleasure of the crown. We thought, sir, that the utmost which the discontented colonists could do, was to disturb authority. We never dreamed they could of themselves apply it, knowing in general what an operose business it is to establish a government absolutely new. But having, for our purposes in this contention, resolved that none but an obedient assembly should sit, the humors of the people there, finding all passage through the legal channel stopped, with great violence broke out another way. Some provinces have tried their experiment, as we have tried ours; and theirs has succeeded. They have formed a government sufficient for its purposes, without the bustle of a revolution, or the troublesome formality of an election. Evident necessity and tacit consent have done the business in an instant. So well they have done it that Lord Dunmore (the account is among the fragments on your table) tells you that the new institution is infinitely better obeyed than the ancient government ever was in its most fortunate periods. Obedience is what makes government, and not the names by which it is called; not the name of governor, as formerly, or committee, as at present. This new government has originated directly from the people, and was not transmitted through any of the ordinary artificial media of a positive constitution. It was not a manufacture ready formed, and transmitted to them in that condition from England. The evil arising from hence is this: that the colonists having once found the possibility of enjoying the advantages of order in the midst of a struggle for liberty, such struggles will not hencefor-

ward seem so terrible to the settled and sober part of mankind as they had appeared before the trial.

Pursuing the same plan of punishing by the denial of the exercise of government to still greater lengths, we wholly abrogated the ancient government of Massachusetts. We were confident that the first feeling, if not the very prospect of anarchy, would instantly enforce a complete submission. The experiment was tried. A new, strange, unexpected face of things appeared. Anarchy is found tolerable. A vast province has now subsisted, and subsisted in a considerable degree of health and vigor for near a twelvemonth, without governor, without public council, without judges, without executive magistrates. How long it will continue in this state, or what may arise out of this unheard-of situation, how can the wisest of us conjecture? Our late experience has taught us that many of those fundamental principles, formerly believed infallible, are either not of the importance they were imagined to be, or that we have not at all adverted to some other far more important and far more powerful principles, which entirely overrule those we had considered as omnipotent. I am much against any further experiments, which tend to put to the proof any more of these allowed opinions, which contribute so much to the public tranquillity. In effect, we suffer as much at home by this loosening of all ties, and this concussion of all established opinions, as we do abroad. For, in order to prove that the Americans have no right to their liberties, we are every day endeavoring to subvert the maxims which preserve the whole spirit of our own. To prove that the Americans ought not to be free, we are obliged to depreciate the value of freedom itself; and we never seem to

gain a paltry advantage over them in debate, without attacking some of those principles, or deriding some of those feelings, for which our ancestors have shed their blood.

But, sir, in wishing to put an end to pernicious experiments, I do not mean to preclude the fullest inquiry. Far from it. Far from deciding on a sudden or partial view, I would patiently go round and round the subject, and survey it minutely in every possible aspect. Sir, if I were capable of engaging you to an equal attention, I would state that, as far as I am capable of discerning, there are but three ways of proceeding relative to this stubborn spirit which prevails in your colonies and disturbs your government. These are, to change that spirit, as inconvenient, by removing the causes; to prosecute it as criminal; or to comply with it as necessary. I would not be guilty of an imperfect enumeration. I can think of but these three. Another has, indeed, been started—that of giving up the colonies; but it met so slight a reception that I do not think myself obliged to dwell a great while upon it. It is nothing but a little sally of anger, like the frowardness of peevish children, who, when they cannot get all they would have, are resolved to take nothing.

The first of these plans, to change the spirit, as inconvenient, by removing the causes, I think is the most like a systematic proceeding. It is radical in its principle, but it is attended with great difficulties, some of them little short, as I conceive, of impossibilities. This will appear by examining into the plans which have been proposed.

As the growing population of the colonies is evidently one cause of their resistance, it was last session mentioned

in both Houses by men of weight, and received, not without applause, that, in order to check this evil, it would be proper for the Crown to make no further grants of land. But to this scheme there are two objections. The first, that there is already so much unsettled land in private hands as to afford room for an immense future population, although the Crown not only withheld its grants, but annihilated its soil. If this be the case, then the only effect of this avarice of desolation, this hoarding of a royal wilderness, would be to raise the value of the possessions in the hands of the great private monopolists without any adequate check to the growing and alarming mischief of population.

But if you stopped your grants, what would be the consequence? The people would occupy without grants. They have already so occupied in many places. You cannot station garrisons in every part of these deserts. If you drive the people from one place they will carry on their annual tillage, and remove with their flocks and herds to another. Many of the people in the back settlements are already little attached to particular situations. Already they have topped the Appalachian mountains. From thence they behold before them an immense plain, one vast, rich, level meadow—a square of five hundred miles. Over this they would wander without a possibility of restraint. They would change their manners with the habits of their life; would soon forget a government by which they were disowned; would become hordes of English Tartars; and, pouring down upon your unfortified frontiers a fierce and irresistible cavalry, become masters of your governors and your counsellors, your collectors and controllers, and of all the

slaves that adhered to them. Such would, and, in no long time, must be the effect of attempting to forbid as a crime, and to suppress as an evil, the command and blessing of Providence, "Increase and multiply." Such would be the happy result of an endeavor to keep as a lair of wild beasts that earth which God by an express charter has given to the children of men. Far different, and surely much wiser, has been our policy hitherto. Hitherto we have invited our people, by every kind of bounty, to fixed establishments. We have invited the husbandman to look to authority for his title. We have taught him piously to believe in the mysterious virtue of wax and parchment. We have thrown each tract of land, as it was peopled, into districts, that the ruling power should never be wholly out of sight. We have settled all we could, and we have carefully attended every settlement with government.

Adhering, sir, as I do, to this policy, as well as for the reasons I have just given, I think this new project of hedging in population to be neither prudent nor practicable.

To impoverish the colonies in general, and in particular to arrest the noble course of their marine enterprises, would be a more easy task. I freely confess it. We have shown a disposition to a system of this kind; a disposition even to continue the restraint after the offence, looking on ourselves as rivals to our colonies, and persuaded that, of course, we must gain all that they shall lose. Much mischief we may certainly do. The power inadequate to all other things is often more than sufficient for this. I do not look on the direct and immediate power of the colonies to resist our violence as

very formidable. In this, however, I may be mistaken. But when I consider that we have colonies for no purpose but to be serviceable to us, it seems to my poor understanding a little preposterous to make them unserviceable in order to keep them obedient. It is, in truth, nothing more than the old, and, as I thought, exploded problem of tyranny, which proposes to beggar its subject into submission. But, remember, when you have completed your system of impoverishment, that nature still proceeds in her ordinary course; that discontent will increase with misery; and that there are critical moments in the fortunes of all states when they who are too weak to contribute to your prosperity may be strong enough to complete your ruin. *Spoliatis arma supersunt.*

The temper and character which prevail in our colonies are, I am afraid, unalterable by any human art. We cannot, I fear, falsify the pedigree of this fierce people, and persuade them that they are not sprung from a nation in whose veins the blood of freedom circulates. The language in which they would hear you tell them this tale would detect the imposition. Your speech would betray you. An Englishman is the unfittest person on earth to argue another Englishman into slavery.

I think it is nearly as little in our power to change their republican religion as their free descent; or to substitute the Roman Catholic as a penalty, or the Church of England as an improvement. The mode of inquisition and dragooning is going out of fashion in the old world, and I should not confide much to their efficacy in the new. The education of the Americans is also on the same unalterable bottom with their religion. You cannot persuade them to burn their books of curious science; to

banish their lawyers from their courts of law; or to quench the lights of their assemblies by refusing to choose those persons who are best read in their privileges. It would be no less impracticable to think of wholly annihilating the popular assemblies in which these lawyers sit. The army, by which we must govern in their place, would be far more chargeable to us; not quite so effectual; and, perhaps, in the end, full as difficult to be kept in obedience.

With regard to the high aristocratic spirit of Virginia and the southern colonies, it has been proposed, I know, to reduce it, by declaring a general enfranchisement of their slaves. This project has had its advocates and panegyrists, yet I never could argue myself into an opinion of it. Slaves are often much attached to their masters. A general wild offer of liberty would not always be accepted. History furnishes few instances of it. It is sometimes as hard to persuade slaves to be free as it is to compel freemen to be slaves; and in this auspicious scheme we should have both these pleasing tasks on our hands at once. But when we talk of enfranchisement, do we not perceive that the American master may enfranchise, too, and arm servile hands in defence of freedom? A measure to which other people have had recourse more than once, and not without success, in a desperate situation of their affairs.

Slaves, as these unfortunate black people are, and dull as all men are from slavery, must they not a little suspect the offer of freedom from that very nation which has sold them to their present masters? From that nation, one of whose causes of quarrel with those masters is their refusal to deal any more in that inhuman traffic?

An offer of freedom from England would come rather oddly, shipped to them in an African vessel, which is refused an entry into the ports of Virginia or Carolina, with a cargo of three hundred Angola negroes. It would be curious to see the Guinea captain attempt at the same instant to publish his proclamation of liberty and to advertise the sale of slaves.

But let us suppose all these moral difficulties got over. The ocean remains. You cannot pump this dry; and as long as it continues in its present bed, so long all the causes which weaken authority by distance will continue.

> "Ye Gods! annihilate but space and time,
> And make two lovers happy!"

was a pious and passionate prayer, but just as reasonable as many of these serious wishes of very grave and solemn politicians.

If, then, sir, it seems almost desperate to think of any alterative course for changing the moral causes (and not quite easy to remove the natural) which produce the prejudices irreconcilable to the late exercise of our authority, but that the spirit infallibly will continue, and, continuing, will produce such effects as now embarrass us, the second mode under consideration is to prosecute that spirit in its overt acts as criminal.

At this proposition I must pause a moment. The thing seems a great deal too big for my ideas of jurisprudence. It would seem, to my way of conceiving such matters, that there is a very wide difference in reason and policy between the mode of proceeding on the irregular conduct of scattered individuals, or even of bands of men, who disturb order within the state, and the civil dissen-

sions which may, from time to time, on great questions, agitate the several communities which compose a great empire. It looks to me to be narrow and pedantic to apply the ordinary ideas of criminal justice to this great public contest. I do not know the method of drawing up an indictment against a whole people. I cannot insult and ridicule the feelings of millions of my fellow-creatures, as Sir Edward Coke insulted one excellent individual at the bar. I am not ripe to pass sentence on the gravest public bodies, intrusted with magistracies of great authority and dignity, and charged with the safety of their fellow-citizens, upon the very same title that I am. I really think that, for wise men, this is not judicious; for sober men, not decent; for minds tinctured with humanity, not mild and merciful.

Perhaps, sir, I am mistaken in my idea of an empire, as distinguished from a single state or kingdom. But my idea of it is this; that an empire is the aggregate of many states, under one common head, whether this head be a monarch or a presiding republic. It does, in such constitutions, frequently happen (and nothing but the dismal, cold, dead uniformity of servitude can prevent its happening) that the subordinate parts have many local privileges and immunities. Between these privileges and the supreme common authority, the line may be extremely nice. Of course, disputes—often, too, very bitter disputes —and much ill blood, will arise. But, though every privilege is an exemption in the case, from the ordinary exercise of the supreme authority, it is no denial of it. The claim of a privilege seems rather, *ex vi termini,* to imply a superior power; for to talk of the privileges of a state or of a person who has no superior, is hardly any better than

speaking nonsense. Now, in such unfortunate quarrels among the component parts of a great political union of communities, I can scarcely conceive anything more completely imprudent than for the head of the empire to insist that, if any privilege is pleaded against his will or his acts, that his whole authority is denied; instantly to proclaim rebellion, to beat to arms, and to put the offending provinces under the ban. Will not this, sir, very soon teach the provinces to make no distinctions on their part? Will it not teach them that the government against which a claim of liberty is tantamount to high treason, is a government to which submission is equivalent to slavery? It may not always be quite convenient to impress dependent communities with such an idea.

We are, indeed, in all disputes with the colonies, by the necessity of things, the judge. It is true, sir; but I confess that the character of judge in my own cause is a thing that frightens me. Instead of filling me with pride, I am exceedingly humbled by it. I cannot proceed with a stern, assured, judicial confidence, until I find myself in something more like a judicial character. I must have these hesitations as long as I am compelled to recollect that, in my little reading upon such contests as these, the sense of mankind has at least as often decided against the superior as the subordinate power. Sir, let me add, too, that the opinion of my having some abstract right in my favor would not put me much at my ease in passing sentence, unless I could be sure that there were no rights which, in their exercise under certain circumstances, were not the most odious of all wrongs, and the most vexatious of all injustice. Sir, these considerations have great weight with me, when I find things so circumstanced that I see

the same party at once a civil litigant against me in point of right and a culprit before me; while I sit as criminal judge on acts of his whose moral quality is to be decided on upon the merits of that very litigation. Men are every now and then put, by the complexity of human affairs, into strange situations; but justice is the same, let the judge be in what situation he will.

There is, sir, also a circumstance which convinces me that this mode of criminal proceeding is not, at least in the present stage of our contest, altogether expedient, which is nothing less than the conduct of those very persons who have seemed to adopt that mode, by lately declaring a rebellion in Massachusetts Bay, as they had formerly addressed to have traitors brought hither, under an act of Henry the Eighth, for trial. For, though rebellion is declared, it is not proceeded against as such; nor have any steps been taken toward the apprehension or conviction of any individual offender, either on our late or our former address; but modes of *public* coercion have been adopted, and such as have much more resemblance to a sort of qualified hostility toward an independent power than the punishment of rebellious subjects. All this seems rather inconsistent; but it shows how difficult it is to apply these juridical ideas to our present case.

In this situation, let us seriously and coolly ponder. What is it we have got by all our menaces, which have been many and ferocious? What advantage have we derived from the penal laws we have passed, and which, for the time, have been severe and numerous? What advances have we made toward our object by the sending of a force which, by land and sea, is no contemptible strength? Has the disorder abated? Nothing less. When I see things

in this situation, after such confident hopes, bold promises, and active exertions, I cannot, for my life, avoid a suspicion that the plan itself is not correctly right.

If, then, the removal of the causes of this spirit of American liberty be, for the greater part, or rather entirely, impracticable; if the ideas of criminal process be inapplicable, or, if applicable, are in the highest degree inexpedient, what way yet remains? No way is open but the third and last—to comply with the American spirit as necessary, or, if you please, to submit to it as a necessary evil.

If we adopt this mode, if we mean to conciliate and concede, let us see of what nature the concessions ought to be. To ascertain the nature of our concessions, we must look at their complaint. The colonies complain that they have not the characteristic mark and seal of British freedom. They complain that they are taxed in Parliament in which they are not represented. If you mean to satisfy them at all, you must satisfy them with regard to this complaint. If you mean to please any people, you must give them the boon which they ask; not what you may think better for them, but of a kind totally different. Such an act may be a wise regulation, but it is no concession, whereas our present theme is the mode of giving satisfaction.

Sir, I think you must perceive that I am resolved this day to have nothing at all to do with the question of the right of taxation. Some gentlemen startle, but it is true. I put it totally out of the question. It is less than nothing in my consideration. I do not, indeed, wonder, nor will you, sir, that gentlemen of profound learning are fond of displaying it on this profound subject. But my considera-

tion is narrow, confined, and wholly limited to the policy of the question. I do not examine whether the giving away a man's money be a power expected and reserved out of the general trust of government, and how far all mankind, in all forms of polity, are entitled to an exercise of that right by the charter of nature; or whether, on the contrary, a right of taxation is necessarily involved in the general principle of legislation, and inseparable from the ordinary supreme power. These are deep questions, where great names militate against each other; where reason is perplexed; and an appeal to authorities only thickens the confusion; for high and reverend authorities lift up their heads on both sides, and there is no sure footing in the middle. The point is

> "That Serbonian bog
> Betwixt Damieta and Mount Cassius old,
> Where armies whole have sunk."

I do not intend to be overwhelmed in this bog, though in such respectable company. The question with me is, not whether you have a right to render your people miserable, but whether it is not your interest to make them happy. It is not what a lawyer tells me I may do, but what humanity, reason, and justice tell me I ought to do. Is a politic act the worse for being a generous one? Is no concession proper but that which is made from your want of right to keep what you grant? Or does it lessen the grace or dignity of relaxing in the exercise of an odious claim, because you have your evidence-room full of titles, and your magazines stuffed with arms to enforce them? What signify all those titles and all those arms? Of what avail are they, when the reason of the thing tells

me that the assertion of my title is the loss of my suit, and that I could do nothing but wound myself by the use of my own weapons?

Such is steadfastly my opinion of the absolute necessity of keeping up the concord of this empire by a unity of spirit, though in a diversity of operations, that, if I were sure the colonists had, at their leaving this country, sealed a regular compact of servitude; that they had solemnly abjured all the rights of citizens; that they had made a vow to renounce all ideas of liberty for them and their posterity to all generations, yet I should hold myself obliged to conform to the temper I found universally prevalent in my own day, and to govern two millions of men, impatient of servitude, on the principles of freedom. I am not determining a point of law. I am restoring tranquillity, and the general character and situation of a people must determine what sort of government is fitted for them. That point nothing else can or ought to determine.

My idea, therefore, without considering whether we yield as a matter of right, or grant as matter of favor, is *to admit the people of our colonies into an interest in the Constitution,* and, by recording that admission in the journals of Parliament, to give them as strong an assurance as the nature of the thing will admit, that we mean forever to adhere to that solemn declaration of systematic indulgence.

Some years ago, the repeal of a revenue act, upon its understood principle, might have served to show that we intended an unconditional abatement of the exercise of a taxing power. Such a measure was then sufficient to remove all suspicion, and to give perfect content. But unfortunate events, since that time, may make something

further necessary, and not more necessary for the satisfaction of the colonies, than for the dignity and consistency of our own future proceedings.

I have taken a very incorrect measure of the disposition of the House, if this proposal in itself would be received with dislike. I think, sir, we have few American financiers. But our misfortune is, we are too acute; we are too exquisite in our conjectures of the future, for men oppressed with such great and present evils. The more moderate among the opposers of Parliamentary concessions freely confess that they hope no good from taxation, but they apprehend the colonists have further views, and, if this point were conceded, they would instantly attack the Trade Laws. These gentlemen are convinced that this was the intention from the beginning, and the quarrel of the Americans with taxation was no more than a cloak and cover to this design. Such has been the language even of a gentleman [Mr. Rice] of real moderation, and of a natural temper well adjusted to fair and equal government. I am, however, sir, not a little surprised at this kind of discourse, whenever I hear it; and I am the more surprised, on account of the arguments which I constantly find in company with it, and which are often urged from the same mouths and on the same day.

For instance, when we allege that it is against reason to tax a people under so many restraints in trade as the Americans, the noble lord in the blue ribbon shall tell you that the restraints on trade are futile and useless; of no advantage to us, and of no burden to those on whom they are imposed; that the trade of America is not secured by the acts of navigation, but by the natural and irresistible advantage of a commercial preference.

Such is the merit of the trade laws in this posture of the debate. But when strong internal circumstances are urged against the taxes; when the scheme is dissected; when experience and the nature of things are brought to prove, and do prove, the utter impossibility of obtaining an effective revenue from the colonies; when these things are pressed, or rather press themselves, so as to drive the advocates of colony taxes to a clear admission of the futility of the scheme; then, sir, the sleeping trade laws revive from their trance, and this useless taxation is to be kept sacred, not for its own sake, but as a counterguard and security of the laws of trade.

Then, sir, you keep up revenue laws which are mischievous, in order to preserve trade laws that are useless. Such is the wisdom of our plan in both its members. They are separately given up as of no value, and yet one is always to be defended for the sake of the other. But I cannot agree with the noble lord, nor with the pamphlet from whence he seems to have borrowed these ideas, concerning the inutility of the trade laws; for, without idolizing them, I am sure they are still, in many ways, of great use to us; and in former times, they have been of the greatest. They do confine, and they do greatly narrow the market for the Americans; but my perfect conviction of this does not help me in the least to discern how the revenue laws form any security whatsoever to the commercial regulations, or that these commercial regulaitons are the true ground of the quarrel, or that the giving way in any one instance of authority is to lose all that may remain unconceded.

One fact is clear and indisputable. The public and avowed origin of this quarrel was on taxation. This quar-

rel has, indeed, brought on new disputes on new questions, but certainly the least bitter, and the fewest of all, on the trade laws. To judge which of the two be the real radical cause of quarrel, we have to see whether the commercial dispute did, in order of time, precede the dispute on taxation. There is not a shadow of evidence for it. Next, to enable us to judge whether at this moment a dislike to the trade laws be the real cause of quarrel, it is absolutely necessary to put the taxes out of the question by a repeal. See how the Americans act in this position, and then you will be able to discern correctly what is the true object of the controversy, or whether any controversy at all will remain. Unless you consent to remove this cause of difference, it is impossible, with decency, to assert that the dispute is not upon what it is avowed to be. And I would, sir, recommend to your serious consideration, whether it be prudent to form a rule for punishing people, not on their own acts, but on your conjectures. Surely it is preposterous at the very best. It is not justifying your anger by their misconduct, but it is converting your ill will into their delinquency.

But the colonies will go further. Alas! alas! when will this speculating against fact and reason end? What will quiet these panic fears which we entertain of the hostile effect of a conciliatory conduct? Is it true that no case can exist in which it is proper for the sovereign to accede to the desires of his discontented subjects? Is there anything peculiar in this case to make a rule for itself? Is all authority of course lost, when it is not pushed to the extreme? Is it a certain maxim, that the fewer causes of dissatisfaction are left by government the more the subject will be inclined to resist and rebel?

All these objections being, in fact, no more than suspicions, conjectures, divinations, formed in defiance of fact and experience, they did not, sir, discourage me from entertaining the idea of a conciliatory concession, founded on the principles which I have just stated.

In forming a plan for this purpose, I endeavored to put myself in that frame of mind which was the most natural and the most reasonable, and which was certainly the most probable means of securing me from all error. I set out with a perfect distrust of my own abilities; a total renunciation of every speculation of my own; and with a profound reverence for the wisdom of our ancestors, who have left us the inheritance of so happy a constitution and so flourishing an empire, and, what is a thousand times more valuable, the treasury of the maxims and principles which formed the one and obtained the other.

During the reigns of the kings of Spain of the Austrian family, whenever they were at a loss in the Spanish councils, it was common for their statesmen to say, that they ought to consult the genius of Philip the Second. The genius of Philip the Second might mislead them; and the issue of their affairs showed that they had not chosen the most perfect standard. But, sir, I am sure that I shall not be misled, when, in a case of constitutional difficulty, I consult the genius of the English Constitution. Consulting at that oracle (it was with all due humility and piety), I found four capital examples in a similar case before me: those of Ireland, Wales, Chester, and Durham.

Ireland, before the English conquest, though never governed by a despotic power, had no Parliament. How far the English Parliament itself was at that time modelled

according to the present form, is disputed among antiquarians. But we have all the reason in the world to be assured, that a form of Parliament, such as England then enjoyed, she instantly communicated to Ireland; and we are equally sure that almost every successive improvement in constitutional liberty, as fast as it was made here, was transmitted thither. The feudal baronage and the feudal knighthood, the roots of our primitive constitution, were early transplanted into that soil, and grew and flourished there. Magna Charta, if it did not give us originally the House of Commons, gave us, at least, a House of Commons of weight and consequence. But your ancestors did not churlishly sit down alone to the feast of Magna Charta. Ireland was made immediately a partaker. This benefit of English laws and liberties, I confess, was not at first extended to *all* Ireland. Mark the consequence. English authority and English liberty had exactly the same boundaries. Your standard could never be advanced an inch before your privileges. Sir John Davis shows beyond a doubt that the refusal of a general communication of these rights was the true cause why Ireland was five hundred years in subduing; and after the vain projects of a military government, attempted in the reign of Queen Elizabeth, it was soon discovered that nothing could make that country English, in civility and allegiance, but your laws and your forms of legislature. It was not English arms, but the English Constitution, that conquered Ireland. From that time, Ireland has ever had a general Parliament, as she had before a partial Parliament. You changed the people; you altered the religion; but you never touched the form or the vital substance of free government in that kingdom. You deposed kings; you

restored them; you altered the succession to theirs, as well as to your own crown; but you never altered their Constitution; the principle of which was respected by usurpation; restored with the restoration of monarchy, and established, I trust, forever, by the glorious revolution. This has made Ireland the great and flourishing kingdom that it is; and, from a disgrace and a burden intolerable to this nation, has rendered her a principal part of our strength and ornament. This country cannot be said to have ever formally taxed her. The irregular things done in the confusion of mighty troubles, and on the hinge of great revolutions, even if all were done that is said to have been done, form no example. If they have any effect in argument, they make an exception to prove the rule. None of your own liberties could stand a moment if the casual deviations from them, at such times, were suffered to be used as proofs of their nullity. By the lucrative amount of such casual breaches in the Constitution, judge what the stated and fixed rule of supply has been in that kingdom. Your Irish pensioners would starve, if they had no other fund to live on than taxes granted by English authority. Turn your eyes to those popular grants from whence all your great supplies are come, and learn to respect that only source of public wealth in the British empire.

My next example is Wales. This country was said to be reduced by Henry the Third. It was said more truly to be so by Edward the First. But though then conquered, it was not looked upon as any part of the realm of England. Its old Constitution, whatever that might have been, was destroyed, and no good one was substituted in its place. The care of that tract was put into the

hands of Lords Marchers—a form of government of a very singular kind; a strange heterogeneous monster, something between hostility and government; perhaps it has a sort of resemblance, according to the modes of those times, to that of a commander-in-chief at present, to whom all civil power is granted as secondary. The manners of the Welsh nation followed the genius of the government. The people were ferocious, restive, savage, and uncultivated; sometimes composed, never pacified. Wales, within itself, was in perpetual disorder; and it kept the frontier of England in perpetual alarm. Benefits from it to the State there were none. Wales was only known to England by incursion and invasion.

Sir, during that state of things, Parliament was not idle. They attempted to subdue the fierce spirit of the Welsh by all sorts of rigorous laws. They prohibited by statute the sending all sorts of arms into Wales, as you prohibit by proclamation (with something more of doubt on the legality) the sending arms to America. They disarmed the Welsh by statute, as you attempted (but still with more question on the legality) to disarm New England by an instruction. They made an act to drag offenders from Wales into England for trial, as you have done (but with more hardship) with regard to America. By another act, where one of the parties was an Englishman, they ordained that his trial should be always by English. They made acts to restrain trade, as you do; and they prevented the Welsh from the use of fairs and markets, as you do the Americans from fisheries and foreign ports. In short, when the statute book was not quite so much swelled as it is now, you find no less than fifteen acts of penal regulation on the subject of Wales.

Here we rub our hands—a fine body of precedents for the authority of Parliament and the use of it—I admit it fully; and pray add likewise to these precedents, that all the while Wales rid this kingdom like an incubus; that it was an unprofitable and oppressive burden, and that an Englishman traveling in that country could not go six yards from the highroad without being murdered.

The march of the human mind is slow. Sir, it was not until after two hundred years discovered that, by an eternal law, Providence had decreed vexation to violence, and poverty to rapine. Your ancestors did, however, at length open their eyes to the ill husbandry of injustice. They found that the tyranny of a free people could of all tyrannies the least be endured, and that laws made against a whole nation were not the most effectual methods for securing its obedience. Accordingly, in the twenty-seventh year of Henry VIII., the course was entirely altered. With a preamble stating the entire and perfect rights of the Crown of England, it gave to the Welsh all the rights and privileges of English subjects. A political order was established; the military power gave way to the civil; the marches were turned into counties. But that a nation should have a right to English liberties, and yet no share at all in the fundamental security of these liberties, the grant of their own property, seemed a thing so incongruous, that, eight years after, that is, in the thirty-fifth of that reign, a complete and not ill-proportioned representation by counties and boroughs was bestowed upon Wales by act of Parliament.

From that moment, as by a charm, the tumults subsided; obedience was restored; peace, order, and civilization followed in the train of liberty. When the

day-star of the English Constitution had arisen in their hearts, all was harmony within and without.

> Simul alba nautis
> Stella refulsit,
> Defluit saxis agitatus humor:
> Concidunt venti, fugiuntque nubes;
> Et minax (quod sic voluere) ponto
> Unda recumbit.

The very same year the county palatine of Chester received the same relief from its oppressions and the same remedy to its disorders. Before this time Chester was little less distempered than Wales. The inhabitants, without rights themselves, were the fittest to destroy the rights of others; and from thence Richard II. drew the standing army of archers with which for a time he oppressed England. The people of Chester applied to Parliament in a petition penned as I shall read to you:

"To the King our sovereign lord, in most humble wise shown unto your excellent Majesty, the inhabitants of your Grace's county palatine of Chester; that where the said county palatine of Chester is and hath been always hitherto exempt, excluded and separated out and from your high court of Parliament, to have any knights and burgesses within the said court; by reason whereof the said inhabitants have hitherto sustained manifold disherisons, losses, and damages, as well in their lands, goods, and bodies, as in the good, civil, and politic governance and maintenance of the Commonwealth of their said country. (2) And, forasmuch as the said inhabitants have always hitherto been bound by the acts and statutes made and ordained by your said highness and your most noble progenitors, by authority of the said court, as far forth as other counties, cities, and boroughs have been, that have had their knights and burgesses within your said court of

Parliament, and yet have had neither knight nor burgess there for the said county palatine; the said inhabitants, for lack thereof, have been oftentimes touched and grieved with acts and statutes made within the said court, as well derogatory unto the most ancient jurisdictions, liberties, and privileges of your said county palatine, as prejudicial unto the Commonwealth, quietness, rest, and peace of your Grace's most bounden subjects inhabiting within the same."

What did Parliament with this audacious address? Reject it as a libel? Treat it as an affront to government? Spurn it as a derogation from the rights of legislature? Did they toss it over the table? Did they burn it by the hands of the common hangman? They took the petition of grievance, all rugged as it was, without softening or temperament, unpurged of the original bitterness and indignation of complaint; they made it the very preamble to their act of redress, and consecrated its principle to all ages in the sanctuary of legislation.

Here is my third example. It was attended with the success of the two former. Chester, civilized as well as Wales, has demonstrated that freedom, and not servitude, is the cure of anarchy, as religion, and not atheism, is the true remedy for superstition. Sir, this pattern of Chester was followed in the reign of Charles II. with regard to the county palatine of Durham, which is my fourth example. This county had long lain out of the pale of free legislation. So scrupulously was the example of Chester followed, that the style of the preamble is nearly the same with that of the Chester act; and without affecting the abstract extent of the authority of Parliament, it recognizes the equity of not suffering any considerable district in

which the British subjects may act as a body to be taxed without their own voice in the grant.

Now, if the doctrines of policy contained in these preambles, and the force of these examples in the acts of Parliament, avail anything, what can be said against applying them with regard to America? Are not the people of America as much Englishmen as the Welsh? The preamble of the act of Henry VIII. says the Welsh speak a language no way resembling that of his Majesty's English subjects. Are the Americans not as numerous? If we may trust the learned and accurate Judge Barrington's account of North Wales, and take that as a standard to measure the rest, there is no comparison. The people cannot amount to above 200,000; not a tenth part of the number in the colonies. Is America in rebellion? Wales was hardly ever free from it. Have you attempted to govern America by penal statutes? You made fifteen for Wales. But your legislative authority is perfect with regard to America. Was it less perfect in Wales, Chester, and Durham! But America is virtually represented. What! does the electric force of virtual representation more easily pass over the Atlantic than pervade Wales, which lies in your neighborhood; or than Chester and Durham, surrounded by abundance of representation that is actual and palpable? But, sir, your ancestors thought this sort of virtual representation, however ample, to be totally insufficient for the freedom of the inhabitants of territories that are so near, and comparatively so inconsiderable. How, then, can I think it sufficient for those which are infinitely greater and infinitely more remote?

You will now, sir, perhaps imagine that I am on the point of proposing to you a scheme for representation of

the colonies in Parliament. Perhaps I might be inclined to entertain some such thought, but a great flood stops me in my course. *Opposuit natura.* I cannot remove the eternal barriers of the creation. The thing in that mode I do not know to be possible. As I meddle with no theory, I do not absolutely assert the impracticability of such a representation; but I do not see my way to it; and those who have been more confident have not been more successful. However, the arm of public benevolence is not shortened, and there are often several means to the same end. What nature has disjoined in one way wisdom may unite in another. When we cannot give the benefit as we would wish, let us not refuse it altogether. If we cannot give the principal, let us find a substitute. But how? Where? What substitute?

Fortunately I am not obliged for the ways and means of this substitute to tax my own unproductive invention. I am not even obliged to go to the rich treasury of the fertile framers of imaginary commonwealths; not to the Republic of Plato, not to the Utopia of More, not to the Oceana of Harrington. It is before me. It is at my feet.

"And the dull swain
Treads daily on it with his clouted shoon."

I only wish you to recognize, for the theory, the ancient constitutional policy of this kingdom with regard to representation, as that policy has been declared in acts of Parliament; and, as to the practice, to return to that mode which a uniform experience has marked out to you as best, and in which you walked with security, advantage, and honor, until the year 1763.

My resolutions, therefore, mean to establish the equity and justice of a taxation of America, by *grant* and not by

imposition. To mark the legal competency of the colony assemblies for the support of their government in peace, and for public aids in time of war. To acknowledge that this legal competency has had a dutiful and beneficial exercise; and that experience has shown the benefit of their grants, and the futility of parliamentary taxation as a method of supply.

These solid truths compose six fundamental propositions. There are three more resolutions corollary to these. If you admit the first set, you can hardly reject the others. But if you admit the first, I shall be far from solicitous whether you accept or refuse the last. I think these six massive pillars will be of strength sufficient to support the temple of British concord. I have no more doubt than I entertain of my existence, that, if you admitted these, you would command an immediate peace; and, with but tolerable future management, a lasting obedience in America. I am not arrogant in this confident assurance. The propositions are all mere matters of fact; and if they are such facts as draw irresistible conclusions even in the stating, this is the power of truth, and not any management of mine.

Sir, I shall open the whole plan to you, together with such observations on the motions as may tend to illustrate them where they may want explanation. The first is a resolution:

"That the colonies and plantations of Great Britain in North America, consisting of fourteen separate governments, and containing two millions and upward of free inhabitants, have not had the liberty and privilege of electing and sending any knights and burgesses or others to represent them in the high court of Parliament."

This is a plain matter of fact, necessary to be laid down, and (excepting the description) it is laid down in the language of the Constitution: it is taken nearly *verbatim* from acts of Parliament.

The second is like unto the first:

"That the said colonies and plantations have been liable to and bounded by several subsidies, payments, rates, and taxes, given and granted by Parliament, though the said colonies and plantations have not their knights and burgesses in the said high court of Parliament, of their own election, to represent the condition of their country; by lack whereof they have been oftentimes touched and grieved by subsidies given, granted, and assented to, in said court, in a manner prejudicial to the commonwealth, quietness, rest, and peace of the subjects inhabiting within the same."

Is this description too hot or too cold, too strong or too weak? Does it arrogate too much to the supreme Legislature? Does it lean too much to the claims of the people? If it runs into any of these errors, the fault is not mine. It is the language of your own ancient acts of Parliament.

> Nec meus hic sermo est sed quæ præcipit Ofellus
> Rusticus, abnormis sapiens.

It is the genuine produce of the ancient, rustic, manly, home-bred sense of this country. I did not dare to rub off a particle of the venerable rust that rather adorns and preserves, than destroys the metal. It would be a profanation to touch with a tool the stones which construct the sacred altar of peace. I would not violate with modern polish the ingenious and noble roughness of these truly constitutional materials. Above all things, I was resolved not to be guilty of tampering, the odious vice of

restless and unstable minds. I put my foot in the tracks of our forefathers, where I can neither wander nor stumble. Determining to fix articles of peace, I was resolved not to be wise beyond what was written; I was resolved to use nothing else than the form of sound words, to let others abound in their own sense, and carefully to abstain from all expressions of my own. What the law has said, I say. In all things else I am silent. I have no organ but for her words. This, if it be not ingenious, I am sure, is safe.

There are, indeed, words expressive of grievance in this second resolution, which those who are resolved always to be in the right will deny to contain matter of fact, as applied to the present case, although Parliament thought them true with regard to the counties of Chester and Durham. They will deny that the Americans were ever "touched and grieved" with the taxes. If they considered nothing in taxes but their weight as pecuniary impositions, there might be some pretence for this denial. But men may be sorely touched and deeply grieved in their privileges as well as in their purses. Men may lose little in property by the act which takes away all their freedom. When a man is robbed of a trifle on the highway, it is not the twopence lost that constitutes the capital outrage. This is not confined to privileges. Even ancient indulgences withdrawn, without offence on the part of those who enjoy such favors, operate as grievances. But were the Americans then not touched and grieved by the taxes, in some measure merely as taxes? If so, why were they almost all either wholly repealed or exceedingly reduced? Were they not touched and grieved, even by the regulating duties of the sixth of George II.? Else why were the duties first reduced to one-third in 1764, and afterward

to a third of that third in the year 1766? Were they not touched and grieved by the Stamp Act? I shall say they were, until that tax is revived. Were they not touched and grieved by the duties of 1767, which were likewise repealed, and which Lord Hillsborough tells you, for the Ministry, were laid contrary to the true principle of commerce? Is not the assurance given by that noble person to the colonies of a resolution to lay no more taxes on them, an admission that taxes wonld touch and grieve them? Is not the resolution of the noble lord in the blue ribbon, now standing on your journals, the strongest of all proofs that parliamentary subsidies really touched and grieved them? Else why all these changes, modifications, repeals, assurances, and resolutions?

The next proposition is:

"That, from the distance of the said colonies, and from other circumstances, no method had hitherto been devised for procuring a representation in Parliament for the said colonies."

This is an assertion of the fact. I go no further on the paper; though in my private judgment, a useful representation is impossible, I am sure it is not desired by them, nor ought it, perhaps, by us, but I abstain from opinions.

The fourth resolution is:

"That each of the said colonies hath within itself a body, chosen in part or in the whole, by the freemen, freeholders, or other free inhabitance thereof, commonly called the General Assembly, or General Court, with powers legally to raise, levy, and assess, according to the several usages of such colonies, duties and taxes toward the defraying all sorts of public services."

This competence in the colony assemblies is certain. It is proved by the whole tenor of their acts of supply in all the assemblies, in which the constant style of granting is, "an aid to his Majesty"; and acts granting to the Crown have regularly for near a century passed the public offices without dispute. Those who have been pleased pardoxically to deny this right, holding that none but the British Parliament can grant to the Crown, are wished to look to what is done, not only in the colonies, but in Ireland, in one uniform, unbroken tenor every session.

Sir, I am surprised that this doctrine should come from some of the law servants of the Crown. I say that if the Crown could be responsible, his Majesty—but certainly the ministers, and even these law officers themselves, through whose hands the acts pass biennially in Ireland, or annually the colonies, are in a habitual course of committing impeachable offences. What habitual offenders have been all presidents of the council, all secretaries of state, all first lords of trade, all attorneys, and all solicitors-general! However, they are safe, as no one impeaches them; and there is no ground of charge against them, except in their own unfounded theories.

The fifth resolution is also a resolution of fact:

"That the said General Assemblies, General Courts, or other bodies legally qualified as aforesaid, have at sundry times freely granted several large subsidies and public aids for his Majesty's service, according to their abilities, when required thereto by letter from one of his Majesty's principal secretaries of State. And that their right to grant the same, and their cheerfulness and sufficiency in the said grants, have been at sundry times acknowledged by Parliament."

To say nothing of their great expenses in the Indian wars; and not to take their exertion in foreign ones, so high as the supplies in the year 1695, not to go back to their public contributions in the year 1710, I shall begin to travel only where the journals give me light; resolving to deal in nothing but fact authenticated by parliamentary record, and to build myself wholly on that solid basis.

On the 4th of April, 1748, a committee of this House came to the following resolution:

"*Resolved,* That it is the opinion of this committee, *that it is just and reasonable* that the several provinces and colonies of Massachusetts Bay, New Hampshire, Connecticut, and Rhode Island, be reimbursed the expenses they have been at in taking and securing to the Crown of Great Britain the Island of Cape Breton and its dependencies."

These expenses were immense for such colonies. They were above £200,000 sterling; money first raised and advanced on their public credit.

On the 28th of January, 1756, a message from the King came to us to this effect:

"His Majesty being sensible of the zeal and vigor with which his faithful subjects of certain colonies in North America have exerted themselves in defence of his Majesty's just rights and possessions, recommends it to this House to take the same into their consideration, and to enable his Majesty to give them such assistance as may be a *proper reward and encouragement.*"

On the 3d of February, 1756, the House came to a suitable resolution, expressed in words nearly the same as those of the message; but with the further addition, that the money then voted was an *encouragement* to the

colonies to exert themselves with vigor. It will not be necessary to go through all the testimonies which your own records have given to the truth of my resolutions. I will only refer you to the places in the journals: Vol. xxvii., 16th and 19th May, 1757; vol. xxviii., June 1, 1758—April 26 and 30, 1759—March 26 and 31, and April 28, 1760—January 9 and 20, 1761; vol. xxix. January 22 and 26, 1762—March 14 and 17, 1763.

Sir, here is the repeated acknowledgment of Parliament, that the colonies not only gave, but gave to satiety. This nation has formally acknowledged two things: first, that the colonies had gone beyond their abilities, Parliament having thought it necessary to reimburse them; secondly, that they had acted legally and laudably in their grants of money, and their maintenance of troops, since the compensation is expressly given as reward and encouragement. Reward is not bestowed for acts that are unlawful; and encouragement is not held out to things that deserve reprehension. My resolution, therefore, does nothing more than collect into one proposition what is scattered through your journals. I give you nothing but your own, and you cannot refuse in the gross what you have so often acknowledged in detail. The admission of this, which will be so honorable to them and to you, will, indeed, be mortal to all the miserable stories by which the passions of the misguided people have been engaged in an unhappy system. The people heard, indeed, from the beginning of these disputes, one thing continually dinned in their ears, that reason and justice demanded that the Americans, who paid no taxes, should be compelled to contribute. How did that fact of their paying nothing stand when the taxing system began? When Mr. Grenville began to form

his system of American revenue, he stated in this House that the colonies were then in debt two million six hundred thosand pounds sterling money, and was of opinion they would discharge that debt in four years. On this state, those untaxed people were actually subject to the payment of taxes to the amount of six hundred and fifty thousand a year. In fact, however, Mr. Grenville was mistaken. The funds given for sinking the debt did not prove quite so ample as both the colonies and he expected. The calculation was too sanguine: the reduction was not completed till some years after, and at different times in different colonies. However, the taxes after the war continued too great to bear any addition, with prudence or propriety; and when the burdens imposed in consequence of former requisitions were discharged, our tone became too high to resort again to requisition. No colony, since that time, ever has had any requisition whatsoever made to it.

We see the sense of the Crown, and the sense of Parliament, on the productive nature of a revenue by grant. Now search the same journals for the produce of the revenue by imposition. Where is it? Let us know the volume and the page. What is the gross, what is the net produce? To what service is it applied? How have you appropriated its surplus? What, can none of the many skilful index-makers that we are now employing find any trace of it? Well, let them and that rest together. But, are the journals, which say nothing of the revenue, as silent on the discontent? Oh, no! a child may find it. It is the melancholy burden and blot of every page.

I think, then, I am, from those journals, justified in the sixth and last resolution, which is:

"That it hath been found by experience that the manner of granting the said supplies and aids, by the said general assemblies, hath been more agreeable to the said colonies, and more beneficial and conducive to the public service, than the mode of giving and granting aids in Parliament, to be raised and paid in the said colonies."

This makes the whole of the fundamental part of the plan. The conclusion is irresistible. You cannot say that you were driven by any necessity to an exercise of the utmost rights of legislature. You cannot assert that you took on yourselves the task of imposing colony taxes, from the want of an other legal body, that is competent to the purpose of supplying the exigencies of the State without wounding the prejudices of the people. Neither is it true that the body so qualified, and having that competence, had neglected the duty.

The question now on all this accumulated matter, is—whether you will choose to abide by a profitable experience, or a mischievous theory; whether you choose to build on imagination or fact; whether you prefer enjoyment or hope; satisfaction in your subjects or discontent?

If these propositions are accepted, everything which has been made to enforce a contrary system must, I take it for granted, fall along with it. On that ground I have drawn the following resolution, which, when it comes to be moved, will naturally be divided in a proper manner:

"That it may be proper to repeal an act, made in the seventh year of the reign of his present Majesty, entitled An Act for granting certain duties in the British colonies and plantations in America; for allowing a drawback of the duties of customs upon the exportation from this kingdom of coffee and cocoanuts of the produce of the said

colonies or plantations; for discontinuing the drawbacks payable on China earthenware exported to America, and for more effectually preventing the clandestine running of goods in the said colonies and plantations; and that it may be proper to repeal an act, made in the fourteenth year of the reign of his present Majesty, entitled, An Act to discontinue, in such manner, and for such time as are therein mentioned, the landing and discharging, lading, or shipping, of goods, wares, and merchandise, at the town and within the harbor of Boston, in the province of Massachusetts Bay, in North America; and that it may be proper to repeal an act, made in the fourteenth year of the reign of his present Majesty, entitled, An Act for the impartial administration of justice in the cases of persons questioned for any acts done by them in the execution of the law, or for the suppression of riots and tumults in the province of Massachusetts Bay, in New England; and that it may be proper to repeal an act, made in the fourteenth year of the reign of his present Majesty, entitled, An Act for the better regulating the government of the province of Massachusetts Bay, in New England; and also, that it may be proper to explain and amend an act, made in the thirty-fifth year of the reign of King Henry the Eighth, entitled, An Act for the trial of treasons committed out of the King's dominions."

I wish, sir, to repeal the Boston Port Bill, because (independently of the dangerous precedent of suspending the rights of the subject during the King's pleasure) it was passed, as I apprehended, with less regularity, and on more partial principles, than it ought. The corporation of Boston was not heard before it was condemned. Other towns, full as guilty as she was, have not had their ports blocked up. Even the restraining bill of the present session does not go to the length of the Boston Port Act. The same ideas of prudence which induced you not to ex-

tend equal punishment to equal guilt, even when you were punishing, induce me, who mean not to chastise, but to reconcile, to be satisfied with the punishment already partially inflicted.

Ideas of prudence, and accommodation to circumstances, prevent you from taking away the charters of Connecticut and Rhode Island, as you have taken away that of Massachusetts Colony, though the Crown has far less power in the two former provinces than it enjoyed in the latter; and though the abuses have been full as great and as flagrant in the exempted as in the punished. The same reasons of prudence and accommodation have weight with me in restoring the charter of Massachusetts Bay. Besides, sir, the act which changes the charter of Massachusetts is in many particulars so exceptionable, that if I did not wish absolutely to repeal, I would by all means desire to alter it, as several of its provisions tend to the subversion of all public and private justice. Such, among others, is the power in the Governor to change the sheriff at his pleasure, and to make a new returning officer for every special cause. It is shameful to behold such a regulation standing among English laws.

The act for bringing persons accused of commiting murder under the orders of government to England for trial is but temporary. That act has calculated the probable duration of our quarrel with the colonies, and is accommodated to that supposed duration. I would hasten the happy moment of reconciliation, and therefore must, on my principle, get rid of that most justly obnoxious act.

The act of Henry the Eighth, for the trial of treasons, I do not mean to take away, but to confine it to its proper bounds and original intention; to make it expressly for trial

of treasons (and the greatest treasons may be committed) in places where the jurisdiction of the Crown does not extend.

Having guarded the privileges of local legislature, I would next secure to the colonies a fair and unbiased judicature; for which purpose, sir, I propose the following resolution:

"That, from the time when the General Assembly or General Court of any colony or plantation in North America shall have appointed by act of assembly, duly confirmed, a settled salary to the offices of the Chief-Justice and other judges of the Superior Court, it may be proper that the said Chief-Justice and other judges of the Superior Courts of such colony, shall hold his and their office and offices during their good behavior, and shall not be removed therefrom, but when the said removal shall be adjudged by his Majesty in council, upon a hearing on complaint from the General Assembly, or on a complaint from the Governor, or Council, or the House of Representatives severally, of the colony in which the said Chief-Justice and other judges have exercised the said offices."

The next resolution relates to the Courts of Admiralty. It is this:

"That it may be proper to regulate the Courts of Admiralty, or Vice Admiralty, authorized by the 15th chapter of the 4th of George the Third, in such a manner as to make the same more commodious to those who sue, or are sued, in the said courts, and to provide for the more decent maintenance of the judges in the same."

These courts I do not wish to take away. They are, in themselves, proper establishments. This court is one of the capital securities of the Act of Navigation. The

extent of its jurisdiction, indeed, has been increased; but this is altogether as proper, and is, indeed, on many accounts, more eligible, where new powers were wanted, than a court absolutely new. But courts incommodiously situated, in effect, deny justice; and a court, partaking in the fruits of its own condemnation, is a robber. The Congress complain, and complain justly, of this grievance.

These are the three consequential propositions. I have thought of two or three more, but they come rather too near detail, and to the province of executive government, which I wish Parliament always to superintend, never to assume. If the first six are granted, congruity will carry the latter three. If not, the things that remain unrepealed will be, I hope, rather unseemly encumbrances on the building than very materially detrimental to its strength and stability.

Here, sir, I should close, but that I plainly perceive some objections remain, which I ought, if possible, to remove. The first will be that, in resorting to the doctrine of our ancestors, as contained in the preamble to the Chester act, I prove too much; that the grievance from a want of representation stated in that preamble, goes to the whole of legislation as well as to taxation. And that the colonies, grounding themselves upon that doctrine, will apply it to all parts of legislative authority.

To this objection, with all possible deference and humility, and wishing as little as any man living to impair the smallest particle of our supreme authority, I answer that *the words are the words of Parliament, and not mine;* and that all false and inconclusive inferences drawn from them are not mine, for I heartily disclaim any such inference. I have chosen the words of an act of Parliament,

which Mr. Grenville, surely a tolerably zealous and very judicious advocate for the sovereignty of Parliament, formerly moved to have read at your table, in confirmation of his tenets. It is true that Lord Chatham considered these preambles as declaring strongly in favor of his opinions. He was a no less powerful advocate for the privileges of the Americans. Ought I not from hence to presume that these preambles are as favorable as possible to both, when properly understood; favorable both to the rights of Parliament, and to the privilege of the dependencies of this crown? But, sir, the object of grievance in my resolution I have not taken from the Chester, but from the Durham act, which confines the hardship of want of representation to the case of subsidies, and which, therefore, falls in exactly with the case of the colonies. But whether the unrepresented counties were *de jure* or *de facto* bound, the preambles do not accurately distinguish; nor, indeed, was it necessary; for, whether *de jure* or *de facto*, the legislature thought the exercise of the power of taxing, as of right, or as of fact without right, equally a grievance, and equally oppressive.

I do not know that the colonies have, in any general way or in any cool hour, gone much beyond the demand of immunity in relation to taxes. It is not fair to judge of the temper or dispositions of any man, or any set of men, when they are composed and at rest, from their conduct or their expressions in a state of disturbance and irritation. It is, besides, a very great mistake to imagine that mankind follow up practically any speculative principle, either of government or freedom, as far as it will go in argument and logical illation. We Englishmen stop very short of the principles upon which we support

any given part of our Constitution, or even the whole of it together. I could easily, if I had not already tired you, give you very striking and convincing instances of it. This is nothing but what is natural and proper. All government, indeed every human benefit and enjoyment, every virtue and every prudent act, is founded on compromise and barter. We balance inconveniences; we give and take; we remit some rights that we may enjoy others; and we choose rather to be happy citizens than subtle disputants. As we must give away some natural liberty to enjoy civil advantages, so we must sacrifice some civil liberties for the advantages to be derived from the communion and fellowship of a great empire. But, in all fair dealings, the thing bought must bear some proportion to the purchase paid. None will barter away "the immediate jewel of his soul." Though a great house is apt to make slaves haughty, yet it is purchasing a part of the artificial importance of a great empire too dear to pay for it all essential rights and all the intrinsic dignity of human nature. None of us who would not risk his life rather than fall under a government purely arbitrary. But, although there are some among us who think our Constitution wants many improvements to make it a complete system of liberty, perhaps none who are of that opinion would think it right to aim at such improvement by disturbing his country, and risking everything that is dear to him. In every arduous enterprise we consider what we are to lose as well as what we are to gain; and the more and better stake of liberty every people possess, the less they will hazard in a vain attempt to make it more. These are *the cords of man.* Man acts from adequate motive relative to his interest, and not on metaphys-

ical speculations. Aristotle, the great master of reasoning, cautions us, and with great weight and propriety, against this species of delusive geometrical accuracy in moral arguments as the most fallacious of all sophistry.

The Americans will have no interest contrary to the grandeur and glory of England, when they are not oppressed by the weight of it; and they will rather be inclined to respect the acts of a superintending legislature, when they see them the acts of that power which is itself the security, not the rival, of their secondary importance. In this assurance my mind most perfectly acquiesces, and I confess I feel not the least alarm from the discontents which are to arise from putting people at their ease; nor do I apprehend the destruction of this empire from giving, by an act of free grace and indulgence, to two millions of my fellow-citizens, some share of those rights upon which I have always been taught to value myself.

It is said, indeed, that this power of granting, vested in American assemblies, would dissolve the unity of the empire, which was preserved entire, although Wales and Chester, and Durham were added to it. Truly, Mr. Speaker, I do not know what this unity means, nor has it even been heard of, that I know, in the constitutional policy of this country. The very idea of subordination of parts excludes this notion of simple and undivided unity. England is the head, but she is not the head and the members, too. Ireland has ever had from the beginning a separate, but not an independent legislature, which, far from distracting, promoted the union of the whole. Everything was sweetly and harmoniously disposed through both islands for the conservation of English dominion and the communication of English liberties. I do not see that

the same principles might not be carried into twenty islands, and with the same good effect. This is my model with regard to America, as far as the internal circumstances of the two countries are the same. I know no other unity of this empire than I can draw from its example during these periods, when it seemed to my poor understanding more united than it is now, or than it is likely to be by the present methods.

But since I speak of these methods, I recollect, Mr. Speaker, almost too late, that I promised, before I finished, to say something of the proposition of the noble lord [Lord North] on the floor, which has been so lately received, and stands on your journals. I must be deeply concerned whenever it is my misfortune to continue a difference with the majority of this House. But as the reasons for that difference are my apology for thus troubling you, suffer me to state them in a very few words. I shall compress them into as small a body as I possibly can, having already debated that matter at large when the question was before the committee.

First, then, I cannot admit that proposition of a ransom by auction, because it is a mere project. It is a thing new; unheard of; supported by no experience; justified by no analogy; without example of our ancestors, or root in the Constitution. It is neither regular parliamentary taxation nor colony grant. *"Experimentum in corpore vili"* is a good rule, which will ever make me adverse to any trial of experiments on what is certainly the most valuable of all subjects, the peace of this empire.

Secondly, it is an experiment which must be fatal, in the end, to our Constitution. For what is it but a scheme for taxing the colonies in the ante-chamber of the noble

lord and his successors? To settle the quotas and proportions in this House is clearly impossible. You, sir, may flatter yourself you shall sit a state auctioneer with your hammer in your hand, and knock down to each colony as it bids. But to settle (on the plan laid down by the noble lord) the true proportional payment for four or five-and-twenty governments according to the absolute and the relative wealth of each, and according to the British proportion of wealth and burden, is a wild and chimerical notion. This new taxation must therefore come in by the back door of the Constitution. Each quota must be brought to this House ready formed; you can neither add nor alter. You must register it. You can do nothing further. For on what grounds can you deliberate, either before or after the proposition? You cannot hear the counsel for all these provinces, quarreling each on its own quantity of payment, and its proportion to others. If you should attempt it, the committee of provincial ways and means, or by whatever other name it will delight to be called, must swallow up all the time of Parliament.

Thirdly, it does not give satisfaction to the complaint of the colonies. They complain that they are taxed without their consent; you answer that you will fix the sum at which they shall be taxed. That is, you give them the very grievance for the remedy. You tell them indeed, that you will leave the mode to themselves. I really beg pardon. It gives me pain to mention it; but you must be sensible that you will *not perform* this part of the contract. For, suppose the colonies were to lay the duties which furnished their contingent upon the importation of your manufactures? You know you would never suffer such a tax to be laid. You know, too, that you would not suffer

many other modes of taxation; so that when you come to explain yourself, it will be found that you will neither leave to themselves the quantum nor the mode, nor, indeed, anything. The whole is delusion from one end to the other.

Fourthly, this method of ransom by auction, unless it be *universally* accepted, will plunge you into great and inextricable difficulties. In what year of our Lord are the proportions of payments to be settled, to say nothing of the impossibility, that colony agents should have general powers of taxing the colonies at their discretion? Consider, I implore you, that the communication by special messages, and orders between these agents and their constituents on each variation of the case, when the parties come to contend together, and to dispute on their relative proportions, will be a matter of delay, perplexity, and confusion that never can have an end.

If all the colonies do not appear at the outcry, what is the condition of those assemblies, who offer, by themselves or their agents, to tax themselves up to your ideas of their proportion? The refractory colonies who refuse all composition will remain taxed only to your old impositions, which, however grievous in principle, are trifling as to production. The obedient colonies in this scheme are heavily taxed; the refractory remain unburdened. What will you do? Will you lay new and heavier taxes by Parliament on the disobedient? Pray consider in what way you can do it. You are perfectly convinced that in the way of taxing you can do nothing but at the ports. Now suppose it is Virginia that refuses to appear at your auction, while Maryland and North Carolina bid handsomely for their ransom, and are taxed to your quota.

How will you put these colonies on a par? Will you tax the tobacco of Virginia? If you do, you give its death wound to your English revenue at home, and to one of the very greatest articles of your own foreign trade. If you tax the import of that rebellious colony, what do you tax but your own manufactures, or the goods of some other obedient and already well-taxed colony? Who has said one word on this labyrinth of detail, which bewilders you more and more as you enter into it? Who has presented, who can present you with a clew to lead you out of it? I think, sir, it is impossible that you should not recollect that the colony bounds are so implicated in one another (you know it by your own experiments in the bill for prohibiting the New England fishery) that you can lay no possible restraints on almost any of them which may not be presently eluded, if you do not confound the innocent with the guilty, and burden those whom, upon every principle, you ought to exonerate. He must be grossly ignorant of America who thinks that, without falling into this confusion of all rules of equity and policy, you can restrain any single colony, especially Virginia and Maryland, the central and most important of them all.

Let it also be considered that either in the present confusion you settle a permanent contingent which will and must be trifling, and then you have no effectual revenue; or you change the quota at every exigency, and then on every new repartition you will have a new quarrel.

Reflect, besides, that when you have fixed a quota for every colony, you have not provided for prompt and punctual payment. Suppose one, two, five, ten years' arrears. You cannot issue a Treasury Extent against the failing colony. You must make new Boston Port bills,

new restraining laws, new acts for dragging men to England for trial. You must send out new fleets, new armies. All is to begin again. From this day forward the empire is never to know an hour's tranquillity. An intestine fire will be kept alive in the bowels of the colonies, which one time or another must consume this whole Empire. I allow, indeed, that the Empire of Germany raises her revenue and her troops by quotas and contingents; but the revenue of the Empire, and the army of the Empire, is the worst revenue and the worst army in the world.

Instead of a standing revenue, you will therefore have a perpetual quarrel. Indeed, the noble lord who proposed this project of a ransom by auction, seemed himself to be of that opinion. His project was rather designed for breaking the union of the colonies than for establishing a revenue. He confessed that he apprehended that his proposal would not be to *their taste*. I say this scheme of disunion seems to be at the bottom of the project; for I will not suspect that the noble lord meant nothing but merely to delude the nation by an airy phantom which he never intended to realize. But, whatever his views may be, as I propose the peace and union of the colonies as the very foundation of my plan, it cannot accord with one whose foundation is perpetual discord.

Compare the two. This I offer to give you is plain and simple. The other, full of perplexed and intricate mazes. This is mild; that, harsh. This is found by experience effectual for its purposes; the other is a new project. This is universal; the other, calculated for certain colonies only. This is immediate in its conciliatory operation; the other, remote, contingent, full of hazard. Mine is what becomes the dignity of a ruling people;

gratuitous, unconditional, and not held out as matter of bargain and sale. I have done my duty in proposing it to you. I have indeed tired you by a long discourse; but this is the misfortune of those to whose influence nothing will be conceded, and who must win every inch of their ground by argument. You have heard me with goodness. May you decide with wisdom! For my part, I feel my mind greatly disburdened by what I have done to-day. I have been the less fearful of trying your patience, because on this subject I mean to spare it altogether in future. I have this comfort, that in every stage of the American affairs, I have steadily opposed the measures that have produced the confusion, and may bring on the destruction of this Empire. I now go so far as to risk a proposal of my own. If I cannot give peace to my country, I give it to my conscience.

But what, says the financier, is peace to us without money? Your plan gives us no revenue. No! But it does—for it secures to the subject the power of REFUSAL—the first of all revenues. Experience is a cheat, and fact a liar, if this power in the subject of proportioning his grant, or of not granting at all, has not been found the richest mine of revenue ever discovered by the skill or by the fortune of man. It does not indeed vote you £152,750 11*s.* 2¾*d.*, nor any other paltry limited sum, but it gives the strong box itself, the fund, the bank from whence only revenues can arise among a people sensible of freedom: *Posita luditur arca.*

Cannot you in England; cannot you at this time of day; cannot you—a House of Commons—trust to the principle which has raised so mighty a revenue, and accumulated a debt of near one hundred and forty millions in this

country? Is this principle to be true in England and false everywhere else? Is it not true in Ireland? Has it not hitherto been true in the colonies? Why should you presume, that in any country, a body duly constituted for any functions will neglect to perform its duty, and abdicate its trust? Such a presumption would go against all government in all modes. But, in truth, this dread of penury of supply, from a free assembly, has no foundation in nature. For first observe, that, besides the desire, which all men have naturally, of supporting the honor of their own government, that sense of dignity, and that security of property, which ever attends freedom, has a tendency to increase the stock of the free community. Most may be taken where most is accumulated. And what is the soil or climate where experience has not uniformly proved that the voluntary flow of heaped-up plenty, bursting from the weight of its own rich luxuriance, has ever run with a more copious stream of revenue, than could be squeezed from the dry husks of oppressed indigence, by the straining of all the politic machinery in the world.

Next, we know that parties must ever exist in a free country. We know, too, that the emulations of such parties, their contradictions, their reciprocal necessities, their hopes and their fears, must send them all in their turns to him that holds the balance of the state. The parties are the gamesters, but Government keeps the table, and is sure to be the winner in the end. When this game is played, I really think it is more to be feared that the people will be exhausted, than that Government will not be supplied; whereas, whatever is got by acts of absolute power, ill obeyed, because odious, or by contracts ill kept,

because constrained, will be narrow, feeble, uncertain, and precarious.

"Ease would retract
Vows made in pain, as violent and void."

I, for one, protest against compounding our demands. I declare against compounding, for a poor limited sum, the immense ever-growing, eternal debt which is due to generous government from protected freedom. And so may I speed in the great object I propose to you, as I think it would not only be an act of injustice, but would be the worst economy in the world, to compel the colonies to a sum certain, either in the way of ransom or in the way of compulsory compact.

But to clear up my ideas on this subject; a revenue from America transmitted hither—do not delude yourselves—you never can receive it—no, not a shilling. We have experienced that from remote countries it is not to be expected. If, when you attempted to extract revenue from Bengal, you were obliged to return in loan what you had taken in imposition, what can you expect from North America? for certainly, if ever there was a country qualified to produce wealth, it is India; or an institution fit for the transmission, it is the East India Company. America has none of these aptitudes. If America gives you taxable objects on which you lay your duties *here,* and gives you, at the same time, a surplus by a foreign sale of her commodities to pay the duties on these objects which you tax at home, she has performed her part to the British revenue. But with regard to her own internal establishments, she may, I doubt not she will, contribute in moderation; I say in moderation, for she ought not to be permitted to exhaust herself. She ought to be reserved to a war, the

weight of which, with the enemies that we are most likely to have, must be considerable in her quarter of the globe. There she may serve you, and serve you essentially.

For that service, for all service, whether of revenue, trade or empire, my trust is in her interest in the British Constitution. My hold of the colonies is in the close affection which grows from common names, from kindred blood, from similar privileges, and equal protection. These are ties which, though light as air, are as strong as links of iron. Let the colonies always keep the idea of their civil rights associated with your government; they will cling and grapple to you, and no force under heaven will be of power to tear them from their allegiance. But let it be once understood that your government may be one thing, and their privileges another; that these two things may exist without any mutual relation; the cement is gone; the cohesion is loosened; and everything hastens to decay and dissolution. As long as you have the wisdom to keep the sovereign authority of this country as the sanctuary of liberty, the sacred temple consecrated to our common faith, wherever the chosen race and sons of England worship Freedom, they will turn their faces toward you. The more they multiply, the more friends you will have. The more ardently they love liberty, the more perfect will be their obedience. Slavery they can have anywhere. It is a weed that grows in every soil. They may have it from Spain; they may have it from Prussia; but, until you become lost to all feeling of your true interest and your natural dignity, freedom they can have from none but you. This is the commodity of price, of which you have the monopoly. This is the true Act of Navigation, which binds to you the commerce of the

colonies, and through them secures to you the wealth of the world. Deny them this participation of freedom, and you break that sole bond which originally made, and must still preserve, the unity of the empire. Do not entertain so weak an imagination as that your registers and your bonds, your affidavits and your sufferances, your cockets and your clearances, are what form the great securities of your commerce. Do not dream that your letters of office, and your instructions, and your suspending clauses, are the things that hold together the great contexture of this mysterious whole. These things do not make your government. Dead instruments, passive tools as they are, it is the spirit of the English communion that gives all their life and efficacy to them. It is the spirit of the English Constitution, which, infused through the mighty mass, pervades, feeds, unites, invigorates, vivifies every part of the empire, even down to the minutest member.

Is it not the same virtue which does everything for us here in England?

Do you imagine, then, that it is the Land Tax which raises your revenue? that it is the annual vote in the Committee of Supply which gives you your army? or that it is the Mutiny Bill which inspires it with bravery and discipline? No! surely no! It is the love of the people; it is their attachment to their government, from the sense of the deep stake they have in such a glorious institution, which gives you your army and your navy, and infuses into both that liberal obedience, without which your army would be a base rabble, and your navy nothing but rotten timber.

All this, I know well enough, will sound wild and chimerical to the profane herd of those vulgar and me-

chanical politicians, who have no place among us; a sort of people who think that nothing exists but what is gross and material, and who, therefore, far from being qualified to be directors of the great movement of empire are not fit to turn a wheel in the machine. But to men truly initiated and rightly taught, these ruling and master principles, which in the opinion of such men as I have mentioned, have no substantial existence, are, in truth, everything and all in all. Magnanimity in politics is not seldom the truest wisdom; and a great empire and little minds go ill together. If we are conscious of our situation, and glow with zeal to fill our place as becomes our station and ourselves, we ought to auspicate all our public proceeding on America with the old warning of the Church, *sursum corda!* We ought to elevate our minds to the greatness of that trust to which the order of Providence has called us. By adverting to the dignity of this high calling, our ancestors have turned a savage wilderness into a glorious empire, and have made the most extensive and only honorable conquests, not by destroying but by promoting the wealth, the number, the happiness of the human race. Let us get an American revenue as we have got an American empire. English privileges have made it all that it is; English privileges alone will make it all it can be.

In full confidence of this unalterable truth, I now, *quod felix faustumque sit,* lay the first stone in the temple of peace; and I move you,

That the colonies and plantations of Great Britain in North America, consisting of fourteen separate governments and containing two millions and upwards of free inhabitants, have not had the liberty and privilege of electing and sending any knights and burgesses, or others, to represent them in the high court of Parliament.

RICHARD HENRY LEE

RICHARD HENRY LEE, colonial statesman and orator, sometimes called "the American Cicero," was the son of Thomas Lee, governor of Virginia, and a signer of the Declaration of Independence. He was born at Stratford, Va., Jan. 20, 1732, and died at Chantilly, Va., June 19, 1794. He was educated in England, and on his return to Virginia was appointed a justice of the peace, and became a prominent member of the House of Burgesses of his State. From 1774, with some intermissions, he was a member of the American Congress, where he took the side of popular rights against the encroachments of the mother country. He actively opposed the Stamp Act, and in a bold and brilliant speech advocated the Declaration of Independence, and in Congress made the famous motion of June 7, 1776, that "these United Colonies are, and of right ought to be, free and independent States." During the year 1780 Lee served also in the field at the head of the militia of Westmoreland County, Va. From 1789 to 1792 he sat in the Senate, and though not a Federalist he warmly supported the Washington administration. "He was a man of amiable and noble character, of commanding presence, excellent abilities, and self-sacrificing patriotism." He was moreover impressive as a public speaker.

ADDRESS TO THE INHABITANTS OF GREAT BRITAIN

[This address of the twelve colonies, by their delegates in Congress, to the inhabitants of Great Britain, was read and adopted in Congress, July 8, 1775.]

FRIENDS, COUNTRYMEN, AND BRETHREN,—By these and by every other appellation that may designate the ties which bind us to each other, we entreat your serious attention to this our second attempt to prevent their dissolution. Remembrance of former friendships, pride in the glorious achievements of our common ancestors, and affection for the heirs of their virtues, have hitherto preserved our mutual connection: but when that friendship is violated by the grossest injuries; when the pride of ancestry

becomes our reproach, and we are no otherwise allied than as tyrants and slaves; when reduced to the melancholy alternative of renouncing your favor or our freedom; can we hesitate about the choice? Let the spirit of Britons determine.

In a former address we asserted our rights and stated the injuries we had then received. We hoped that the mention of our wrongs would have roused that honest indignation which has slept too long for your honor or the welfare of the Empire. But we have not been permitted to entertain this pleasing expectation. Every day brought an accumulation of injuries, and the invention of the ministry has been constantly exercised in adding to the calamities of your American brethren.

After the most valuable right of legislation was infringed; when the powers assumed by your Parliament, in which we are not represented and from our local and other circumstances cannot properly be represented, rendered our property precarious; after being denied that mode of trial to which we have long been indebted for the safety of our persons and the preservation of our liberties; after being, in many instances, divested of those laws which were transmitted to us by our common ancestors, and subjected to an arbitrary code compiled under the auspices of Roman tyrants; after those charters which encouraged our predecessors to brave death and danger in every shape on unknown seas, in deserts unexplored, amidst barbarous and inhospitable nations, were annulled; when, without the form of trial, without a public accusation, whole colonies were condemned, their trade destroyed, their inhabitants impoverished; when soldiers were encouraged to imbrue their hands in the blood of Americans, by offers of impunity; when new modes of trial were instituted

for the ruin of the accused, where the charge carried with it the horrors of conviction; when a despotic government was established in a neighboring province, and its limits extended to every of our frontiers; we little imagined that anything could be added to this black catalogue of unprovoked injuries: but we have unhappily been deceived, and the late measures of the British ministry fully convince us that their object is the reduction of these colonies to slavery and ruin.

To confirm this assertion let us recall your attention to the affairs of America since our last address. Let us combat the calumnies of our enemies; and let us warn you of the dangers that threaten you in our destruction. Many of your fellow subjects, whose situation deprived them of other support, drew their maintenance from the sea; but the deprivation of our liberty being insufficient to satisfy the resentment of our enemies, the horrors of famine were superadded: and a British Parliament, who in better times were the protectors of innocence and the patrons of humanity, have, without distinction of age or sex, robbed thousands of the food which they were accustomed to draw from that inexhaustible source placed in their neighborhood by the benevolent Creator.

Another act of your legislature shuts our ports, and prohibits our trade with any but those states from whom the great law of self-preservation renders it absolutely necessary we should at present withhold our commerce. But this act (whatever may have been its design) we consider rather as injurious to your opulence than our interest. All our commerce terminates with you; and the wealth we procure from other nations is soon exchanged for your superfluities. Our remittances must then cease with our trade, and our refinements with our affluence. We trust, however, that laws which deprive us of every blessing but a soil that teems with

the necessaries of life, and that liberty, which renders the enjoyment of them secure, will not relax our vigor in their defence.

We might here observe on the cruelty and inconsistency of those who, while they publicly brand us with reproachful and unworthy epithets, endeavor to deprive us of the means of defence, by their interposition with foreign powers, and to deliver us to the lawless ravages of a merciless soldiery. But happily we are not without resources; and though the timid and humiliating applications of a British ministry should prevail with foreign nations, yet industry, prompted by necessity, will not leave us without the necessary supplies.

We could wish to go no further, and, not to wound the ear of humanity, leave untold those rigorous acts of oppression which are daily exercised in the town of Boston, did we not hope that by disclaiming their deeds and punishing the perpetrators you would shortly vindicate the honor of the British name and re-establish the violated laws of justice.

That once populous, flourishing, and commercial town is now garrisoned by an army sent not to protect, but to enslave its inhabitants. The civil government is overturned, and a military despotism erected upon its ruins. Without law, without right, powers are assumed unknown to the constitution. Private property is unjustly invaded. The inhabitants, daily subjected to the licentiousness of the soldiery, are forbid to remove, in defiance of their natural rights, in violation of the most solemn compacts. Or, if after long and wearisome solicitation a pass is procured, their effects are detained, and even those who are most favored have no alternative but poverty or slavery. The distress of many thousand people wantonly deprived of the necessaries of life is a subject on which we would not wish to enlarge.

Yet we cannot but observe that a British fleet (unjustified even by acts of your legislature) is daily employed in ruining our commerce, seizing our ships, and depriving whole communities of their daily bread. Nor will a regard for your honor permit us to be silent while British troops sully your glory by actions which the most inveterate enmity will not palliate among civilized nations — the wanton and unnecessary destruction of Charlestown, a large, ancient, and once populous town, just before deserted by its inhabitants, who had fled to avoid the fury of your soldiery.

If still you retain those sentiments of compassion by which Britons have ever been distinguished; if the humanity which tempered the valor of our common ancestors has not degenerated into cruelty, you will lament the miseries of their descendants.

To what are we to attribute this treatment? If to any secret principle of the constitution, let it be mentioned; let us learn that the government we have long revered is not without its defects, and that while it gives freedom to a part, it necessarily enslaves the remainder of the empire. If such a principle exists, why for ages has it ceased to operate? Why at this time is it called into action? Can no reason be assigned for this conduct? Or must it be resolved into the wanton exercise of arbitrary power? And shall the descendants of Britons tamely submit to this? No, sirs, we never will, while we revere the memory of our gallant and virtuous ancestors we never can surrender those glorious privileges for which they fought, bled, and conquered. Admit that your fleets could destroy our towns and ravage our seacoasts; these are inconsiderable objects, things of no moment to men whose bosoms glow with the ardor of liberty. We can retire beyond the reach of your navy, and, without any sensible diminution

of the necessaries of life, enjoy a luxury which from that period you will want — the luxury of being free.

We know the force of your arms, and was it called forth in the cause of justice and your country we might dread the exertion; but will Britons fight under the banners of tyranny? Will they counteract the labors and disgrace the victories of their ancestors? Will they forge chains for their posterity? If they descend to this unworthy task, will their swords retain their edge, their arms their accustomed vigor? Britons can never become the instruments of oppression till they lose the spirit of freedom by which alone they are invincible.

Our enemies charge us with sedition. In what does it consist? In our refusal to submit to unwarrantable acts of injustice and cruelty? If so, show us a period in your history in which you have not been equally seditious.

We are accused of aiming at independence; but how is this accusation supported? By the allegations of your ministers, not by our actions. Abused, insulted, and contemned, what steps have we pursued to obtain redress? We have carried our dutiful petitions to the throne. We have applied to your justice for relief. We have retrenched our luxury and withheld our trade.

The advantages of our commerce were designed as a compensation for your protection. When you ceased to protect, for what were we to compensate?

What has been the success of our endeavors? The clemency of our sovereign is unhappily diverted; our petitions are treated with indignity; our prayers answered by insults. Our application to you remains unnoticed, and leaves us the melancholy apprehension of your wanting either the will or the power to assist us.

Even under these circumstances what measures have we taken that betray a desire of independence? Have we called in the aid of those foreign powers who are the rivals of your grandeur? When your troops were few and defenceless, did we take advantage of their distress and expel them our towns? Or have we permitted them to fortify, to receive new aid, and to acquire additional strength?

Let not your enemies and ours persuade you that in this we were influenced by fear or any other unworthy motive. The lives of Britons are still dear to us. They are the children of our parents, and an uninterrupted intercourse of mutual benefits had knit the bonds of friendship. When hostilities were commenced, when, on a late occasion, we were wantonly attacked by your troops, though we repelled their assaults and returned their blows, yet we lamented the wounds they obliged us to give; nor have we yet learned to rejoice at a victory over Englishmen.

As we wish not to color our actions or disguise our thoughts, we shall in the simple language of truth avow the measures we have pursued, the motives upon which we have acted, and our future designs.

When our late petition to the throne produced no other effect than fresh injuries, and votes of your legislature calculated to justify every severity; when your fleets and your armies were prepared to wrest from us our property, to rob us of our liberties or our lives; when the hostile attempts of General Gage evinced his designs, we levied armies for our security and defence. When the powers vested in the governor of Canada gave us reason to apprehend danger from that quarter; and we had frequent intimations that a cruel and savage enemy was to be let loose upon the defenceless inhabitants of our frontiers; we took such measures as prudence

dictated, as necessity will justify. We possessed ourselves of Crown Point and Ticonderoga. Yet give us leave most solemnly to assure you that we have not yet lost sight of the object we have ever had in view — a reconciliation with you on constitutional principles and a restoration of that friendly intercourse which, to the advantage of both, we till lately maintained.

The inhabitants of this country apply themselves chiefly to agriculture and commerce. As their fashions and manners are similar to yours, your markets must afford them the conveniences and luxuries for which they exchange the produce of their labors. The wealth of this extended continent centres with you; and our trade is so regulated as to be subservient only to your interest. You are too reasonable to expect that by taxes (in addition to this) we should contribute to your expense; to believe after diverting the fountain that the streams can flow with unabated force.

It has been said that we refuse to submit to the restrictions on our commerce. From whence is this inference drawn? Not from our words, we having repeatedly declared the contrary; and we again profess our submission to the several acts of trade and navigation passed before the year 1763, trusting, nevertheless, in the equity and justice of Parliament, that such of them as, upon cool and impartial consideration, shall appear to have imposed unnecessary or grievous restrictions, will at some happier period be repealed or altered. And we cheerfully consent to the operation of such acts of the British Parliament as shall be restrained to the regulation of our external commerce, for the purpose of securing the commercial advantages of the whole empire to the mother country, and the commercial benefits of its respective members; excluding every idea of taxation, internal or external,

for raising a revenue on the subjects in America without their consent.

It is alleged that we contribute nothing to the common defence. To this we answer that the advantages which Great Britain receives from the monopoly of our trade far exceed our proportion of the expense necessary for that purpose. But should these advantages be inadequate thereto, let the restrictions on our trade be removed, and we will cheerfully contribute such proportion when constitutionally required.

It is a fundamental principle of the British constitution that every man should have at least a representative share in the formation of those laws by which he is bound. Were it otherwise, the regulation of our internal police by a British Parliament, who are, and ever will be, unacquainted with our local circumstances, must be always inconvenient and frequently oppressive, working our wrong without yielding any possible advantage to you.

A plan of accommodation (as it has been absurdly called), has been proposed by your ministers to our respective assemblies. Were this proposal free from every other objection but that which arises from the time of the offer, it would not be unexceptionable. Can men deliberate with the bayonet at their breast? Can they treat with freedom while their towns are sacked; when daily instances of injustice and oppression disturb the slower operations of reason?

If this proposal is really such as you would offer and we accept, why was it delayed till the nation was put to useless expense and we were reduced to our present melancholy situation? If it holds forth nothing, why was it proposed, unless, indeed, to deceive you into a belief that we were unwilling to listen to any terms of accommodation? But

what is submitted to our consideration? We contend for the disposal of our property. We are told that our demand is unreasonable, that our assemblies may indeed collect our money, but that they must at the same time offer, not what your exigencies or ours may require, but so much as shall be deemed sufficient to satisfy the desires of a minister and enable him to provide for favorites and dependents. A recurrence to your own treasury will convince you how little of the money already extorted from us has been applied to the relief of your burdens. To suppose that we would thus grasp the shadow and give up the substance is adding insult to injuries.

We have, nevertheless, again presented an humble and dutiful petition to our sovereign; and to remove every imputation of obstinacy have requested his Majesty to direct some mode by which the united applications of his faithful colonists may be improved into a happy and permanent reconciliation. We are willing to treat on such terms as can alone render an accommodation lasting, and we flatter ourselves that our pacific endeavors will be attended with a removal of ministerial troops and a repeal of those laws of the operation of which we complain on the one part, and a disbanding of our army and a dissolution of our commercial associations on the other.

Yet conclude not from this that we propose to surrender our property into the hands of your ministry or vest your Parliament with a power which may terminate in our destruction. The great bulwarks of our constitution we have desired to maintain by every temperate, by every peaceable means; but your ministers (equal foes to British and American freedom) have added to their former oppressions an attempt to reduce us, by the sword, to a base and abject sub-

mission. On the sword, therefore, we are compelled to rely for protection. Should victory declare in your favor, yet men trained to arms from their infancy and animated by the love of liberty will afford neither a cheap nor easy conquest. Of this, at least, we are assured, that our struggle will be glorious, our success certain; since even in death we shall find that freedom which in life you forbid us to enjoy.

Let us now ask what advantages are to attend our reduction? The trade of a ruined and desolate country is always inconsiderable, its revenue trifling; the expense of subjecting and retaining it in subjection certain and inevitable. What then remains but the gratification of an ill-judged pride or the hope of rendering us subservient to designs on our liberty?

Soldiers who have sheathed their swords in the bowels of their American brethren will not draw them with more reluctance against you. When too late you may lament the loss of that freedom which we exhort you, while still in your power, to preserve.

On the other hand, should you prove unsuccessful; should that connection which we most ardently wish to maintain be dissolved; should your ministers exhaust your treasures and waste the blood of your countrymen in vain attempts on our liberty; do they not deliver you, weak and defenceless, to your natural enemies?

Since, then, your liberty must be the price of your victories; your ruin, of your defeat; what blind fatality can urge you to a pursuit destructive of all that Britons hold dear?

If you have no regard to the connection that has for ages subsisted between us; if you have forgot the wounds we have received fighting by your side for the extension of the empire; if our commerce is not an object below your consideration;

if justice and humanity have lost their influence on your hearts; still motives are not wanting to excite your indignation at the measures now pursued; your wealth, your honor, your liberty are at stake.

Notwithstanding the distress to which we are reduced, we sometimes forget our own afflictions to anticipate and sympathize in yours. We grieve that rash and inconsiderate councils should precipitate the destruction of an empire which has been the envy and admiration of ages; and call God to witness that we would part with our property, endanger our lives, and sacrifice everything but liberty, to redeem you from ruin.

A cloud hangs over your heads and ours; ere this reaches you it may probably burst upon us; let us then (before the remembrance of former kindness is obliterated) once more repeat those appellations which are ever grateful in our ears; let us entreat heaven to avert our ruin, and the destruction that threatens our friends, brethren, and countrymen on the other side of the Atlantic.

JOHN DICKINSON

JOHN DICKINSON, American statesman, author of the "Fabius" letters on the Federal Constitution and on friendly relations with France, sometimes styled "the penman of the Revolution," was born at Crosia, Talbot County, Md., Nov. 13, 1732, and died at Wilmington, Del., Feb. 14, 1808. His father was Samuel D. Dickinson, at one time chief-justice in Delaware, and his son was brought up to his sire's profession as a lawyer, being trained for the bar both at Philadelphia and at the Middle Temple, London, where he had as fellow-students the poet Cowper and the future Lord Thurlow. Returning to America he practiced in Philadelphia, and entered political life as member, in 1764, of the Pennsylvania Assembly, and in the following year was returned a member of the Colonial Congress, convened at New York to oppose the obnoxious Stamp Act. He now began to write a series of addresses, petitions, etc., on the situation of American affairs in relation to the mother country, besides some State papers sent to England by the First Continental Congress, which won a tribute of praise from Lord Chatham. In June, 1776, he opposed the adoption of the Declaration of Independence as being premature and untimely, which act lost him popularity, though he was sufficient of a patriot to serve in the Continental army, and was later on gazetted a brigadier-general. In 1781, he was made Governor of Delaware, which he had represented in Congress for a part of 1779, and in 1782 became Governor of Pennsylvania. He was a member of the Constitutional Convention in 1788. His writings, besides the "Fabius" letters, include in part "Letters from a Pennsylvania Farmer to the Inhabitants of the Colonies," 1767, which had an extensive circulation and did much service in fostering patriotic sentiment, and an "Essay on the Constitutional Power of Great Britain over the Colonies in America," 1774. He was one of the foremost literary men among the patriots of the Revolutionary period. Owing to his natural conservatism he was not prepared to go to such lengths as many of his political associates, who never forgave him for differing with them and wrote and spoke of him in the harshest terms. His latest years were passed in retirement. Dickinson College, founded at Carlisle, Pa., in 1783, was named in his honor.

THE DECLARATION ON TAKING UP ARMS

[On the 23d of June, 1775, Congress delegated John Rutledge, William Livingston, Doctor Franklin, John Jay, and Thomas Johnson, "to draw up a declaration, to be published by General Washington upon his arrival at the camp before Boston." The next day they reported a draft, which, after being debated, was referred for further consideration on the following Monday. On that day it was recommitted, and John Dickinson and Thomas Jefferson were added to the committee. The final draft was laid before Congress on the 6th of July, 1775, and after being "read and debated by paragraphs," was adopted. Mr. Dickinson was the author of the following declaration:]

IF IT was possible for men who exercise their reason to believe that the Divine Author of our existence intended a part of the human race to hold an absolute property in and an unbounded power over others, marked out by his infinite goodness and wisdom, as the objects of a legal domination never rightfully resistible, however severe and oppressive, the inhabitants of these colonies might at least require from the Parliament of Great Britain some evidence that this dreadful authority has been granted to that body. But a reverence for our great Creator, principles of humanity, and the dictates of common sense, must convince all those who reflect upon the subject that government was instituted to promote the welfare of mankind and ought to be administered for the attainment of that end. The legislature of Great Britain, however, stimulated by an inordinate passion for a power not only unjustifiable, but which they know to be peculiarly reprobated by the very constitution of that kingdom, and desperate of success in any mode of contest where regard should be had to truth, law, or right, have at length, deserting those, attempted to effect their cruel and impolitic purpose of enslaving these colonies by violence, and have thereby rendered it necessary for us to close with their last appeal from reason to arms. Yet, however blinded that assembly may be, by their intemperate rage for unlimited domination, so to slight justice and the opinion of mankind, we esteem ourselves bound by obligations of respect to the rest of the world to make known the justice of our cause.

Our forefathers, inhabitants of the island of Great Britain, left their native land to seek on these shores a residence for civil and religious freedom. At the expense of their blood; at the hazard of their fortunes; without the least charge to the country from which they removed; by unceasing labor

and an unconquerable spirit, they effected settlements in the distant and inhospitable wilds of America, then filled with numerous and warlike nations of barbarians. Societies or governments, vested with perfect legislatures, were formed under charters from the crown, and an harmonious intercourse was established between the colonies and the kingdom from which they derived their origin.

The mutual benefits of this union became in a short time so extraordinary as to excite astonishment. It is universally confessed that the amazing increase of the wealth, strength, and navigation of the realm arose from this source; and the minister who so wisely and successfully directed the measures of Great Britain in the late war publicly declared that these colonies enabled her to triumph over her enemies. Toward the conclusion of that war it pleased our sovereign to make a change in his counsels. From that fatal moment the affairs of the British empire began to fall into confusion, and gradually sliding from the summit of glorious prosperity to which they had been advanced by the virtues and abilities of one man are at length distracted by the convulsions that now shake its deepest foundations. The new ministry, finding the brave foes of Britain, though frequently defeated, yet still contending, took up the unfortunate idea of granting them a hasty peace and of then subduing her faithful friends.

These devoted colonies were judged to be in such a state as to present victories without bloodshed and all the easy emoluments of statutable plunder. The uninterrupted tenor of their peaceable and respectful behavior from the beginning of colonization; their dutiful, zealous, and useful services during the war, though so recently and amply acknowledged in the most honorable manner by his Majesty, by the late King and

by Parliament, could not save them from the meditated innovations. Parliament was influenced to adopt the pernicious project, and assuming a new power over them have in the course of eleven years given such decisive specimens of the spirit and consequences attending this power as to leave no doubt concerning the effects of acquiescence under it.

They have undertaken to give and grant our money without our consent, though we have ever exercised an exclusive right to dispose of our own property; statutes have been passed for extending the jurisdiction of courts of admiralty and vice-admiralty beyond their ancient limits; for depriving us of the accustomed and inestimable privilege of trial by jury in cases affecting both life and property; for suspending the legislature of one of the colonies; for interdicting all commerce to the capital of another, and for altering, fundamentally, the form of government established by charter and secured by acts of its own legislature, solemnly confirmed by the crown; for exempting the "murderers" of colonists from legal trial, and in effect from punishment; for erecting in a neighboring province, acquired by the joint arms of Great Britain and America, a despotism dangerous to our very existence; and for quartering soldiers upon the colonists in time of profound peace. It has also been resolved in Parliament that colonists charged with committing certain offences shall be transported to England to be tried.

But why should we enumerate our injuries in detail? By one statute it is declared that Parliament can "of right make laws to bind us in all cases whatsoever." What is to defend us against so enormous, so unlimited a power? Not a single man of those who assume it is chosen by us or is subject to our control or influence; but on the contrary they are all of them exempt from the operation of such laws, and an Ameri-

can revenue, if not diverted from the ostensible purposes for which it is raised, would actually lighten their own burden in proportion as they increase ours. We saw the misery to which such despotism would reduce us. We, for ten years, incessantly and ineffectually besieged the throne as supplicants; we reasoned, we remonstrated with Parliament in the most mild and decent language.

Administration, sensible that we should regard these oppressive measures as freemen ought to do, sent over fleets and armies to enforce them. The indignation of the Americans was roused, it is true, but it was the indignation of a virtuous, loyal, and affectionate people. A congress of delegates from the united colonies was assembled at Philadelphia on the 5th day of last September. We resolved again to offer an humble and dutiful petition to the King, and also addressed our fellow subjects of Great Britain. We have pursued every temperate, every respectful measure; we have even proceeded to break off our commercial intercourse with our fellow subjects, as the last peaceable admonition that our attachment to no nation upon earth should supplant our attachment to liberty. This, we flattered ourselves, was the ultimate step of the controversy, but subsequent events have shown how vain was this hope of finding moderation in our enemies.

Several threatening expressions against the colonies were inserted in his Majesty's speech; our petition, though we were told it was a decent one, and that his Majesty had been pleased to receive it graciously, and to promise laying it before his Parliament, was huddled into both Houses among a bundle of American papers and there neglected. The Lords and Commons in their address in the month of February said that "a rebellion at that time actually existed within the province

of Massachusetts Bay, and that those concerned in it had been countenanced and encouraged by unlawful combinations and engagements entered into by his Majesty's subjects in several of the other colonies; and therefore they besought his Majesty that he would take the most effectual measures to enforce due obedience to the laws and authority of the supreme legislature." Soon after, the commercial intercourse of whole colonies with foreign countries and with each other was cut off by an act of Parliament; by another, several of them were entirely prohibited from the fisheries in the seas near their coasts, on which they always depended for their subsistence, and large reinforcements of ships and troops were immediately sent over to General Gage.

Fruitless were all the entreaties, arguments, and eloquence of an illustrious band of the most distinguished peers and commoners, who nobly and strenuously asserted the justice of our cause to stay or even to mitigate the heedless fury with which these accumulated and unexampled outrages were hurried on. Equally fruitless was the interference of the city of London, of Bristol, and many other respectable towns, in our favor. Parliament adopted an insidious manœuvre, calculated to divide us, to establish a perpetual auction of taxations, where colony should bid against colony, all of them uninformed what ransom would redeem their lives; and thus to extort from us, at the point of the bayonet, the unknown sums that should be sufficient to gratify, if possible to gratify, ministerial rapacity, with the miserable indulgence left to us of raising in our own mode the prescribed tribute. What terms more rigid and humiliating could have been dictated by remorseless victors to conquered enemies? In our circumstances to accept them would be to deserve them.

Soon after the intelligence of these proceedings arrived on

this continent, General Gage, who in the course of the last year had taken possession of the town of Boston, in the province of Massachusetts Bay, and still occupied it as a garrison, on the 19th day of April sent out from that place a large detachment of his army, who made an unprovoked assault on the inhabitants of the said province at the town of Lexington, as appears by the affidavits of a great number of persons, some of whom were officers and soldiers of that detachment, murdered eight of the inhabitants and wounded many others. From thence the troops proceeded in warlike array to the town of Concord, where they set upon another party of the inhabitants of the same province, killing several and wounding more, until compelled to retreat by the country people suddenly assembled to repel this cruel aggression.

Hostilities thus commenced by the British troops have been since prosecuted by them without regard to faith or reputation. The inhabitants of Boston being confined within that town by the general, their governor, and having, in order to procure their dismission, entered into a treaty with him, it was stipulated that the said inhabitants, having deposited their arms with their own magistrates, should have liberty to depart, taking with them their other effects. They accordingly delivered up their arms, but in open violation of honor, in defiance of the obligation of treaties which even savage nations esteem sacred, the governor ordered the arms deposited as aforesaid, that they might be preserved for their owners, to be seized by a body of soldiers, detained the greatest part of the inhabitants in the town, and compelled the few who were permitted to retire to leave their most valuable effects behind.

By this perfidy wives are separated from their husbands, children from their parents, the aged and the sick from their

relations and friends who wish to attend and comfort them, and those who have been used to live in plenty and even elegance are reduced to deplorable distress.

The general, further emulating his ministerial masters, by a proclamation bearing date on the 12th day of June, after venting the grossest falsehoods and calumnies against the good people of these colonies, proceeds to "declare them all, either by name or description, to be rebels and traitors to supersede the course of common law, and instead thereof to publish and order the use and exercise of the law martial." His troops have butchered our countrymen, have wantonly burnt Charlestown, besides a considerable number of houses in other places; our ships and vessels are seized; the necessary supplies of provisions are intercepted, and he is exerting his utmost power to spread destruction and devastation around him.

We have received certain intelligence that General Carleton, the Governor of Canada, is instigating the people of that province and the Indians to fall upon us; and we have but too much reason to apprehend that schemes have been formed to excite domestic enemies against us. In brief, a part of these colonies now feel, and all of them are sure of feeling, as far as the vengeance of administration can inflict them, the complicated calamities of fire, sword, and famine. We are reduced to the alternative of choosing an unconditional submission to the tyranny of irritated ministers or resistance by force. The latter is our choice. We have counted the cost of this contest and find nothing so dreadful as voluntary slavery! Honor, justice, and humanity forbid us tamely to surrender that freedom which we received from our gallant ancestors, and which our innocent posterity have a right to receive from us. We cannot endure the infamy and guilt of resigning succeeding generations to that wretchedness which

inevitably awaits them if we basely entail hereditary bondage upon them.

Our cause is just. Our union is perfect. Our internal resources are great, and, if necessary, foreign assistance is undoubtedly attainable. We gratefully acknowledge, as signal instances of Divine favor toward us, that his providence would not permit us to be called into this severe controversy until we were grown up to our present strength, had been previously exercised in warlike operations, and possessed the means of defending ourselves. With hearts fortified by these animating reflections we most solemnly, before God and the world, declare, that, exerting the utmost energy of those powers which our beneficent Creator has graciously bestowed upon us, the arms we have been compelled by our enemies to assume, we will, in defiance of every hazard, with unabating firmness and perseverance, employ for the preservation of our liberties; being with one mind resolved to die freemen rather than to live slaves.

Lest this declaration should disquiet the minds of our friends and fellow subjects in any part of the Empire, we assure them that we mean not to dissolve that union which has so long and so happily subsisted between us, and which we sincerely wish to see restored. Necessity has not yet driven us into that desperate measure or induced us to excite any other nation to war against them. We have not raised armies with ambitious designs of separating from Great Britain and establishing independent states. We fight not for glory or for conquest. We exhibit to mankind the remarkable spectacle of a people attacked by unprovoked enemies, without any imputation or even suspicion of offence. They boast of their privileges and civilization, and yet proffer no milder conditions than servitude or death.

In our own native land, in defence of the freedom that is our birthright, and which we ever enjoyed till the late violation of it — for the protection of our property, acquired solely by the honest industry of our forefathers and ourselves, against violence actually offered, we have taken up arms. We shall lay them down when hostilities shall cease on the part of the aggressors and all danger of their being renewed shall be removed, and not before.

With an humble confidence in the mercies of the Supreme and impartial Judge and Ruler of the universe, we most devoutly implore his divine goodness to protect us happily through this great conflict, to dispose our adversaries to reconciliation on reasonable terms, and thereby to relieve the Empire from the calamities of civil war.

HENRY FLOOD

HENRY FLOOD, an eminent Irish orator and politician, who made his chief reputation as a member (1759–1780) of the Irish Parliament. He was a son of the Rt. Hon. Warden Flood, chief-justice of the Queen's Bench in Ireland, and was born in 1732, and died at Farmley, Ireland, Dec. 2, 1791. Educated at Trinity College, Dublin, and at Oxford, he studied law for a time at the Inner Temple, London; but returning to Ireland he entered the Irish House of Commons as member for Kilkenny and made there a high reputation as an orator and debater and leader of the Opposition or popular party. With Grattan and other notable Irishmen, Flood strenuously fought the Government party in Parliament until the appointment of Lord Harcourt as lord-lieutenant of Ireland, when he veered round and accepted the office of vice-treasurer of Ireland, with a seat in the Irish privy council of the period, an act which for a time lost him favor with the people. Five years later (in 1780), his sympathies with the cause of Irish independence led him to resign the vice-treasurership, and the government removed him from the Council. He then crossed to England and entered the imperial Parliament in 1783, but his success there was not such as he enjoyed in Ireland and he retired from public life in 1790, dying on his Irish estate at Farmley at the close of the following year. In his political career, Flood fought one duel, in which he mortally wounded his opponent, and in the quarrel he had with his old-time ally, Grattan, he came near to having a duel with his brother Irish statesman. Flood's speeches are notable for their display of erudition and eloquence, as well as for his active sympathies with the cause of Irish independence. His "Life and Correspondence," edited by W. Flood, appeared in 1838, and he has also written considerable verse.

FIRST RENUNCIATION SPEECH

[In the sixth year of the reign of George I the British Parliament passed an act declaring that it had, hath, and of right ought to have the power of making laws binding on Ireland. This right was publicly denied in the Irish House of Commons by Mr. Grattan in the year 1782, and he was supported in this opinion by Henry Flood and by most of the principal speakers of that time. After many violent protests the British Parliament repealed this act. Flood insisted that the mere repeal of this act was not sufficient, it being only declaratory of what the law was supposed to be before its enactment, and that therefore the repeal should be accompanied by a renunciation of the alleged right. Mr. Flood, in two speeches, of which the following is the first, treated this matter in an eloquent and masterly manner.]

NOTHING ever was more judicious than the conduct of Great Britain on this occasion. She was so embarrassed abroad, and you were so strong at home, that she could not deny the repeal of the declaratory law. Yet

it must ever be her wish to retain the principle of it, because it is the principle of power, which no nation has ever relinquished while it could maintain it. What then has she done? By seeming to yield unconditionally to you she seized on the generous credulity of your nature and took full advantage of a change in her own administration. Her first step was bold, in order to strike your imaginations with something that seemed to be decisive.

She resolved that the declaratory law ought to be repealed: she did not say, however, that it ought to be repealed as having been a false and erroneous declaration of law; far from it; not a man in the British Parliament held such an idea: the very mover and seconder of the resolution said the contrary. I mention them both with honor; I mention the ministry, the Parliament, and the people of Great Britain, with all honor. I lament, but cannot blame their sentiment on this subject.

They declared the constitutional right of the British Parliament to make laws for every part of the empire; one of them said externally; and the other both externally and internally. One said the repeal must be accompanied by a final adjustment, and the other that the law could only be repealed on a principle of compact.

Now this is so far from a renunciation that it is the very contrary, and a repeal without a renunciation leaves you in effect only where you were. It is a first principle of law, that a declaratory act only declares the law to be what it was before; that is to say, that it only declares, and that it does not alter the law.

What follows? That as making a declaratory act does not alter law, so neither can the mere unmaking of such an act alter law. Or in other words it follows that if a declaratory act is not pronounced to have been an erroneous declaration of

law, the bare repeal of it can do no other than leave the law in that state in which the declaratory act did declare it to have been before such declaratory act passed. An enacting statute alters the law when it is made, and consequently when it is repealed it alters the law; that is to say, its enaction makes law, and therefore its repeal unmakes law.

Inconsiderate people confound this idea of an enacting, with that of a declaratory act, and are imposed on to believe that the repeal of a declaratory act unmakes and alters the law in like manner as the repeal of an enacting statute does; but this is utterly false. The repeal of a declaratory law (unless it contains a renunciation of the principle) is only a repeal of the declaration, and not of the legal principle.

The principle remains behind in full force unless it be renounced. This is universally true, and it is strengthened in this case by this circumstance. Many acts have been made by the British Parliament binding Ireland, some of them before the declaratory law of George the First. Now whilst one of these remains there is an exercise and a proof of the right, stronger by much than the declaratory law. A simple repeal, therefore, of the declaratory law, is no vindication of your legislature.

But it is argued that because in your first address you declare that the British Parliament has no such right, therefore the repeal joined to this will be equal to a renunciation by England. But what man in his senses can believe that our renunciation of the British claim can be equal to her own renunciation of it, or that in any controversy an assertion of a party in his own favor is equal to the admission of his antagonist? If Britain renounces it, no other power on earth can pretend to maintain it.

But if all the rest of the world were to deny her pretension,

yet as long as she maintains it our rights are unvindicated, and our constitution is in danger. Will any man say that if I ask a thing on a particular principle, that therefore if I obtain it at all it must follow that I obtain it on my own principle? There is no such inference in law, in logic, or in reason; it would only appear that the two Parliaments had agreed in one point, that of the bare repeal, but it never would appear without an express renunciation that they agreed in the renunciation also, and we knew the fact to be, that they do not agree with us in that principle.

But to put this argument to a decisive proof, let us suppose that after such a simple repeal, that at a future day the British Parliament should revive the principle and make a law for us. Suppose that Ireland should remonstrate on this — suppose she should read that paragraph of her address, and quote the British repeal of the declaratory law, and should argue from both that England had forever renounced her claim, do you think that England would listen to such an inference, or that any reasoner in Europe would allow the force of the argument? Would she allow you to piece your address to her act of Parliament? If you questioned her declaratory act, would she not question your declaratory address? Would she not appeal to the language held by her own members? Would she not appeal to words upon your journals? Would she not appeal to the silence of her law of repeal, and to your acquiescence under that silence? Would she not say that that was virtually a national relinquishment of any idea of renunciation, so that the principle remained not only unrenounced, but the equity of it impliedly admitted by Ireland at a moment when she was the ablest to contest it?

But I shall be asked (though the repeal of the declaratory

law should be simple and imperfect) whether I think that England will ever revive the claim? I answer, I cannot be certain that she will, neither can I be certain that she will not; and I ask in return whether any man will be surety that she will not; and if any man is weak enough to say that he will be so I will tell him that this nation will not be weak enough to accept of his surety (no mortal is adequate to such a business).

I add that England either has or has not a possible notion of such a revival; if she has not, she will not quarrel about renouncing it; and if she has, the renunciation is absolutely necessary. I add that if she does not renounce the claim, she certainly may revive it; but that if she does renounce it, she certainly cannot revive it.

Yes, you will say, for she might even repeal an act of renunciation; and to argue everything fairly I will admit that in the utmost range of possibility such an outrage is not unimaginable; but what do I infer? Not that I should be the more negligent, but that I ought to be the more careful; that it is my duty to make it impossible if I can; and if I cannot do so, that it is my duty to make it next to impossible. It is absurd to say, because I cannot make a thing physically impracticable, that therefore I should leave it morally easy; but it is good sense to say that I will make a thing as difficult as I can, though I cannot make it as difficult as I would, and that if I cannot make a thing impossible I will make it next to impossible.

Indeed, on what principle did we enter into this business? It was not surely on the silly notion of getting the force or the good will of England to act on our side and against herself in this question. That was impossible. What then was our pursuit? To obtain the utmost security that law could

give; certain that if at such a time of extremity we did not obtain it we never should be able to obtain it; we had but an alternative; either to rely on the liberality of England, and then to suffer her declaratory law to remain as a thing impotent and never to be exercised; or in a matter of such stupendous consequence we were to say that we would not trust the generosity even of Great Britain, but that we would have solid and legal security. The latter is certainly the strongest, and the most rational dependence, but though the former be weaker, it is better than neither.

Now, in desiring even the repeal of the declaratory law, you forfeit the liberality of England, because you do not confide in it; and if you do not carry the matter on until you obtain legal security you in effect relinquish both. That is to say, you do the very worst thing the case is capable of, so that it would be difficult to say whether your attempt was the most glorious, or the conduct of it the most inadequate and disgraceful.

But the pride of England will be hurt. I should be sorry for it; either, however, her pride is contrasted to our security, or it is not; if it is not, our effectuating our security will not hurt her pride; and if it is contrasted to us we must choose one of two things, either to hurt her pride in order to obtain our security, or to relinquish our security in order not to hurt her pride; but if there be a pride on one side there is a pride also on the other; if there be a pride of England there is a pride of Ireland too.

Now I ask which ought to give way, for one must, and I answer impartially, that which has the worst foundation. Now which is that? The pride of England in this case is the pride of wrong and the pride of usurpation. The pride of Ireland is the pride of right, the pride of justice, the pride

of constitution. I will not ask you, after that, which ought to give way; but it is wrong to put this question principally upon pride. England, it is true, has a pride in the matter, but she has what she values more, a principle of power. Ireland, too, has a pride in the matter, but she has what she ought to value much more, a principle of permanent security.

Now that nation will be the wisest in this transaction that sacrifices her least object to preserve her greatest, and England will do this precisely if she can prevail on you to accept of a simple repeal without a renunciation; for in that case she will sacrifice a little pride to preserve all her power; whereas you will, for a petty sacrifice to your pride, forfeit all your security.

But a confidence in the present administration ought to stop us. I deny it, not that I mean to deny or diminish any one of their virtues; I will allow them to have as much ability, power, popularity, and patriotism as any of their predecessors: to fortify my argument, I will suppose them to have more of every excellence than all their predecessors together, and what do I say then? I ask, are the wisest, and greatest men of Ireland the men that would soonest relinquish what they thought to be the rights and dignities of Ireland? Certainly not. Are then the wisest, honestest, and greatest men of England the likeliest to relinquish what they think the rights and dignities of England? Certainly not — either then the ministry are such men as I have been describing, or they are not; if they are not such men they do not deserve our peculiar confidence in anything; and if they are such men they cannot deserve our peculiar confidence in this point unless their principle and conviction be on our side. Now we know it to be decidedly against us.

Why does any country wish for a strong administration,

I ask? Because it makes the country strong. Now was it from the strength of England that we have gained our advantages or from her weakness? From her weakness undoubtedly. How then do we argue? The great strength of administration gives great strength to England, but the great strength of England in this case is the weakness of Ireland; and yet the strength of administration is her security — these things are impossible.

This brings me to what fell from Mr. Fox — he said the measure of the repeal could not stand alone, but must be accompanied by a final adjustment and by a solid basis of permanent connection between these kingdoms; he said that some plan of this sort would come from the servants of the crown in Ireland to the Irish Parliament, that when the result of Parliament was known, a treaty might be begun, if necessary; if a treaty should proceed, then it would be to be ratified by the two Parliaments, and finally to be completed by irrevocable acts of the respective legislatures.

Now, I say, if we are to negotiate at present we are to depart from our original principles; it is not five weeks ago that we all declared that we had made this as a peremptory demand and that we had nothing in it to negotiate; were we now to begin to negotiate we should negotiate after great advantages had been obtained against us; for instance, we were desired to specify our wrongs that they might be redressed; we did so, and as we specified for redress we made our specification as narrow as possible in order to facilitate redress; but had we specified with a view to negotiation we must have made our specification as broad as possible in order to have the greater advantage in negotiation.

Our second address is another advantage gained against us, that is represented even here, and still more will it be held in

England to be a repeated restriction on the requisitions of this country. What follows? That if we were to negotiate now we must negotiate all on one side, bound up not to make demands, and open only to make concessions. Now a negotiation in which one may give everything and gain nothing may be called a negotiation by some men, but by most men it will be called folly; in this, too, we are to propose, though this proposition is to be against ourselves, and we are to propose this through the servants of the crown, which is still more against us.

Now the servants of the crown will not propose terms for England till our Parliament is properly prepared for the subject, and we know what that means. If the servants of the crown and the Parliament cannot be got to go far enough for England, then a treaty is to be begun in which England will have advantage as to matter, and command as to time. In the stage of ratification she will have more, and in that of completion and consummation still greater advantages in all of these stages; all the cabinet and parliamentary councils of England will be unanimous on one side, namely, that of England.

But the cabinet and parliamentary councils of Ireland will not be unanimous in favor of Ireland, but will in general have a decided majority in favor of England. What equity can there be in such a result? Here are five stages marked out by Mr. Fox, in each of which there may a final difference of sentiment, and in each of which there may be a necessity for some and an opportunity for greater delay, without any management; this must be dilatory, and with a little dexterity it can easily be spun out to a piece.

Now I ask you what it is that has given you everything: is it not time? And as time has given you everything, reflect

that time may also take everything away from you; but time is not necessary, negotiation alone is sufficient to undo you; you were not born to be negotiators; the negotiator is a dark, austere, inexorable character; you are soft, open, and persuadable; you have not the detailed knowledge, the systematical procrastination, the suspicious reserve, or the frigid perseverance of a negotiator. When have you negotiated that you have not lost? You negotiated at the restoration, you negotiated at the revolution, you negotiated at the augmentation of your army, you negotiated your free trade, you negotiated the mutiny bill. When have you demanded that you have not succeeded, and when have you negotiated that you have not been deceived?

There never was a time which required more consideration than the present; the national exertion began in the last year of Lord Buckingham's administration, it is now drawing to a period, and whether that shall be glorious or otherwise depends on your wisdom: a short view of what we have done will be a guide to what we should do; we have groaned for a century under an increasing usurpation; the American war broke out, and whilst we were called upon to shed our blood for Great Britain we were insulted with the application of that principle to Ireland which had revolted America; our feelings were exasperated by the application, and our trade was ruined by the war; we saw ourselves beggars in fact and slaves in assertion. The merchants flew to a non-importation agreement, etc., the people flew to arms!

Amidst this perturbation Parliament assembled, and we amended our address by the demand of a free constitution, that is of an exclusive legislature, on which all freedom of trade must depend — and therefore it was that I did originally differ with some gentlemen, for I asserted that they had not

obtained that freedom of trade of which they had boasted, because they had not obtained that freedom of Parliamentary constitution without which a freedom of trade could not exist. We received from England a dilatory answer. We shortened our money grants to the crown — we shortened them to the subject. And the Irish public creditors, to their immortal honor, embarked so fully with the rights of the nation as cheerfully to accept of a six months' security.

This rapid succession of sober and consistent efforts struck like lightning on the ministry and Parliament of England, all obstacles gave way, our demand was to be granted in all its plenitude, all the British statutes restrictive of our foreign commerce were to be repealed, and on that constitutional principle on which alone it would be welcome — a principle, which in that early period of this question I took the first opportunity to lay down in clear, unambiguous, and categorical terms.

What was that principle?

That, having a Parliament of our own, our foreign trade was necessarily free, and subject to no restrictions as to our ports but such as our Parliament might impose. This principle, we were told, was admitted by England as to our foreign trade, and pleaded by her in return as to her own ports and those of her own colonies.

She admitted the principle which we claimed, and she said she would open to us her colony ports on equal regulation of trade. The tidings of this emancipation, as it was idly called, landed in Ireland. The post-office was illuminated by an emissary of the Castle; the college took fire in the next instance by an unhappy contagion, and the city caught the flame in a regular and sympathetic succession. All sober

consideration was lost in an ignorant clamor, and the steady pulse of the public yielded to a fever of exultation.

What was the consequence? England saw that we were surprised at our success — saw that we had asked more than we expected — concluded we would accept of infinitely less — and determined that should be as little as she could. First, then, she determined not to repeal all her laws restrictive of our foreign commerce, yet, whilst an atom of such restriction remains, the total impeachment of your constitution remains; when, therefore, an artful resolution was prepared for this House, on that occasion, expressive of satisfaction in that enlargement of our foreign trade, I exclaimed against that word. If you thank the British Parliament, I said, for the enlargement of your foreign trade, you admit she can restrain it; if you admit she can restrain it, you admit her legislative authority; that is, you gain little in commerce and you lose everything in constitution. I objected to the word foreign, therefore: it belies Ireland and it deceives Great Britain.

The independent gentlemen of the day, however, did not feel, did not take up the principle, yet, though they did not take it up that day, they have felt it since; and though the word was universally admitted then, there is not a man in the nation that would not reject it now. Such was the first of this business. Let us see how much more worse we made it in the progress of negotiation. The language of England was the language of common sense. Ireland must have equal regulations of trade, she said, but equal taxes on home consumption she did not say; equal regulations of trade may subsist between a poor country and a rich one, but equal taxes on consumption cannot.

Now what has your negotiation made of it?

You have made your arrangement a tax-law in part which ought to have been a trade-law in the whole; that is to say, instead of a regulation in trade, you made it a regulation against trade, and a caustic regulation too. What regulation, indeed, can be much more adversary to trade than a heavy tax on a raw material imported for the purpose of trade and for the end of manufacture?

So pernicious are such taxes that the ministers in England, whose profusion has brought them to that country, have endeavored to extenuate their malignity by two regulations; to console the manufacturer, they tell him that they will open to him the foreign market by giving him a drawback on his manufactures exported equal to the tax on the imported material. And they tell him besides that they will shut up from him the home market and give him a monopoly of it. How? By laying a prohibitory duty on the manufacture imported from abroad; and what have they done as to manufactured sugars? They have laid a prohibitory duty upon them when imported into England from any other part of the world, Ireland even not excepted. What have we done? We have laid the same prohibitory duty on manufactured sugars imported into Ireland from any other part of the world; but we have excepted England, whereas she did not except Ireland.

Now, there was much more reason for our excepting England than there was for her excepting Ireland; and why: because Ireland could never, by any possibility, be a rival in sugars to England in the English market, but England is actually a very formidable rival to Ireland in the Irish market.

What is the fact? The Irish manufacturer of sugars has but one rival in the world, and that is the English manufac-

turer of them? And what have we done? We have given him the fullest security against all those that are not his rivals. And we have not given it to him against the only manufacturers that are his rivals; we have given him perfect protection where he is in no danger, and we have not given it to him where he is in all danger.

We have done worse by him, we have not only given him as much security against his only rivals as against those who are not at all his rivals; but we have not left him as much security against his only rivals as he always had before; that is to say, the duty on the imported manufacture now bears a less proportion than ever it did before to the duty on the imported raw materials. By consequence his peril is greater, as his protection is less; and his security being diminished, his danger is enhanced.

But this is not all; you have not done for him what England originally pointed out to you in his favor: she proposed equality as the principle of your regulation of trade; we adopted it religiously in that part to which it was not applicable, and, where it was pernicious, I mean in the tax part; and we only deserted it in the trade part, where alone it was applicable and where alone it was beneficial.

Such was the spirit in which we negotiated our free trade; let us take care how we negotiate our free constitution; but the error of that arrangement does not stop here. Its first principle was erroneous; it set out with this maxim — That you were to pay for this as if it were an enlargement, and that you were to pay for it in tax, as if you had not paid it otherwise before. But what is the truth? The sugars of Spain, Portugal, and France would supply your manufactures as well as the British West India Islands, and generally better; if, whilst you retained those markets, Eng-

land had opened her colony ports too, this would have been a new market, which is always an advantage to the buyer.

But what is the case now? You are suffered to go to the colony market of England, which is the English market in effect, and which is therefore her advantage; but, you give up this for all other and some better markets, which is your advantage. Instead of its being an enlargement, therefore, this is more properly a restriction; and instead of England's granting you a boon in this matter it is you that gave her a monopoly.

Now, a monopoly is so much against the giver, and so much in favor of the obtainer of it, that no nation in its senses ever gives it to another.

And if a part of an empire gives it to the head, it cannot be on a principle of trade, because a principle of trade is a principle of gain, whereas this is a principle of loss. On what principle alone can it be given? On a principle of empire. That is to say, in other words, it is a tax or a tribute, and that of the heaviest nature; but, if you were to pay for it in taxes besides paying for it by monopoly, it would be absurd to pay for it more than it was worth.

Now take the whole West India commerce, take the utmost proportion of that commerce that could ever fall to your lot, take the utmost proportion of clear profit than can be supposed to accrue from that quantity of trade, and then take the utmost proportion of what clear profit that can be afforded to revenue, and I say it would never amount to that sum which you have agreed to pay on the instant for the contingency of this direct trade, with this additional absurdity, that if you should not be able to establish it these additional duties will be equally payable upon your old circuitous trade,

which before was free from them. Will you trust negotiation again?

This arrangement cannot be justified on any commercial principle. Was any constitutional advantage obtained by it? Far from it: the very principle of the arrangement is hostile to the constitution; it gives to the British Parliament a virtual power of taxing you; for what is the principle of it? That when England taxes a colony produce you must tax it equally or give up the trade. Thus this arrangement leaves both your trade and your money at the mercy of the ministry and Parliament of England. Combine this with another law of the same period, the mutiny bill, therefore, and see what the result of both is. You complained that the British Parliament should make even a twelve-months law for your army; and what did you do to remedy it? You made an act, that she should do it forever.

The two greatest powers in the management of human concerns are the power of the purse and the power of the sword. You did by these two laws for so much delegate away both of these great powers from yourselves to the British Parliament; that is to say, in the very moment that you talked of recovering your own authority and denying that of the British legislature you did everything you could to strengthen the power of that Parliament which you meant to overthrow, and to weaken the power of that Parliament which you meant to establish. I do not speak these things in order to say what is disagreeable to any man living, much less to say anything disagreeable to that body in defence of whose privileges I have lived these two-and-twenty years, and in defence of whose privileges I will die. I speak them from a deep conviction of their necessity. You see how you have been negotiated out of everything, and how dangerous it is to negotiate again. You

see how dangerous it is to exult too soon or to imagine that anything of this kind is done while anything remains undone. You see what a miserable end was made of Lord Buckingham's last session of Parliament, though it began with so much splendor; and as a part of this session has trod the steps of its glory I would warn the conclusion of it against the steps of its decline. To put a stop, therefore, to the danger of negotiation, and to accelerate the safety of an immediate repeal, and of a final renunciation, I move the resolution I have before stated to you.

GEORGE WASHINGTON

GEORGE WASHINGTON, first President of the United States, and distinguished as a statesman and soldier, was born in Westmoreland County, Va., Feb. 22, 1732, and died at Mount Vernon, his burial-place, Dec. 14, 1799. With Lincoln, his name is, and will forever remain, the priceless heritage of all Americans. He came of English ancestry, his great grandfather, John Washington, having settled in Virginia about the year 1657. Here John's grandson, Augustine Washington, father of the future President, was born in 1694. Augustine married twice; by his second wife, Mary Ball, whom he married in 1730, George was their first child. The father dying when George was but twelve years of age, the latter had but a meagre education, though physically he trained himself in the robust, healthful sports of the period. When he had reached his fifteenth year, a commission was offered him as midshipman in the Royal Navy, through the instrumentality of Admiral Vernon, but his acceptance of this was opposed by George's mother, and he turned his attention to surveying, in which he spent the next three years of his life. At the age of nineteen he was appointed adjutant of the Virginia troops with the rank of Major, and in 1753, though he had barely attained his majority, he was appointed commander of the northern military district of Virginia by the Lieutenant-Governor, Dinwiddie. On the outbreak of the French and Indian War, he was sent to warn the French away from their new forts in Pennsylvania, and his vigorous defence of Fort Necessity made him so conspicuous a figure, that in 1755 he was commissioned Commander-in-Chief of all the Virginia forces. He served in Braddock's campaign, and, though he exposed himself with the utmost recklessness, brought the little remnant of his Virginians out of action in fair order. For a year or two his task was that of defending a frontier of more than 350 miles with 700 men, but in 1758 he commanded the advance guard of the expedition which captured Fort Duquesne. The war in Virginia being then at an end, he resigned his command, married Mrs. Custis, a rich widow, and settled at Mount Vernon, a property he had inherited after the death of his half-brother, Lawrence. For the next twenty years Washington's life was that of a typical Virginia planter. Like others of the dominant caste in Virginia, he was repeatedly elected to the Legislature, but he is not known to have made any set speeches in that body. He took, however, a leading, if a silent, part in the struggles of the House of Burgesses against Governor Dunmore. In 1774, the Virginia Convention appointed Washington one of its seven delegates to the Continental Congress. When that body, after the conflicts at Lexington and Concord, resolved to put the colonies into a state of

defence, the first practical step was the unanimous selection, on motion of John Adams of Massachusetts, of Washington as Commander-in-Chief. He reached Cambridge on July 2, 1775, and within nine months drove the British out of Boston. After fighting the unsuccessful battle of Long Island, he was compelled to evacuate New York, but made a masterly retreat through the Jerseys into Pennsylvania, after which he turned and struck his pursuers at Trenton and Princeton, and then established himself at Morristown so as to bar the approach to Philadelphia. The vigor with which he handled his army at the battles of Brandywine and Germantown and the persistency with which he held the strategic position of Valley Forge through the dreadful winter of 1777-78, exhibited the steel-like fibre of his character. The pursuit of Clinton across the Jerseys and the battle of Monmouth, in which the plan of the American commander was thwarted by Charles Lee, closed for a time Washington's military career, until he planned the conclusive campaign of Yorktown, which he carried out in conjunction with Rochambeau. This resulted in the surrender of Cornwallis. On Dec. 20, 1783, he returned to Congress his commission of Commander-in-Chief and retired to Mount Vernon, though his influence continued to be as powerful as it had been. When the Federal Convention met at Philadelphia, in 1787, to frame the present Constitution, he was present as a delegate from Virginia, and a unanimous vote made him its presiding officer. Beyond a few suggestive hints, he took little part in the debates, but he approved the Constitution which was ultimately devised, believing it, as he said, to be the best obtainable at the period. All his influence was exerted to secure its ratification, and it probably proved decisive. When the scheme of government provided by the Constitution went into operation, he was unanimously chosen the first President of the United States, and was with like unanimity reëlected for a second term in 1793. Retiring from the presidency in 1797, he resumed the planter's life he loved, but in the following year he was made Commander-in-Chief of the provisional army raised in expectation of a war with France. In the midst of military preparations he was seized with a sudden illness, and died on his estate at Mount Vernon.

FIRST INAUGURAL ADDRESS

DELIVERED IN NEW YORK, APRIL 30, 1789

Fellow-Citizens of the Senate and of the House of Representatives:

AMONG the vicissitudes incident to life, no event could have filled me with greater anxieties than that of which the notification was transmitted by your order, and received on the fourth day of the present month. On the one hand, I was summoned by my country, whose voice I can never hear but with veneration and love,

from a retreat which I had chosen with the fondest predilection, and, in my flattering hopes, with an immutable decision as the asylum of my declining years; a retreat which was rendered every day more necessary as well as more dear to me, by the addition of habit to inclination, and of frequent interruptions in my health to the gradual waste committed on it by time; on the other hand, the magnitude and difficulty of the trust to which the voice of my country called me, being sufficient to awaken, in the wisest and most experienced of her citizens, a distrustful scrutiny into his qualifications, could not but overwhelm with despondence one who, inheriting inferior endowments from nature, and unpracticed in the duties of civil administration, ought to be peculiarly conscious of his own deficiencies. In this conflict of emotions, all I dare aver is that it has been my faithful study to collect my duty from a just appreciation of every circumstance by which it might be affected. All I dare hope is, that if, in executing this task, I have been too much swayed by a grateful remembrance of former instances, or by an affectionate sensibility to this transcendent proof of the confidence of my fellow-citizens, and have thence too little consulted my incapacity as well as disinclination for the weighty and untried cares before me, my error will be palliated by the motives which misled me, and its consequences be judged by my country, with some share of the partiality in which they originated.

Such being the impression under which I have, in obedience to the public summons, repaired to the present station, it would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being, who rules over the universe, who presides in the councils of nations, and whose providential aids can supply

every human defect, that his benediction may consecrate to the liberties and happiness of the people of the United States a government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration to execute, with success, the functions allotted to his charge. In tendering this homage to the Great Author of every public and private good, I assure myself that it expresses your sentiments not less than my own; nor those of my fellow-citizens at large less than either. No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men, more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency. And, in the important revolution just accomplished, in the system of their united government, the tranquil deliberations and voluntary consent of so many distinct communities, from which the event has resulted, cannot be compared with the means by which most governments have been established, without some return of pious gratitude, along with a humble anticipation of the future blessings, which the past seems to presage. These reflections, arising out of the present crisis, have forced themselves too strongly on my mind to be suppressed. You will join with me, I trust, in thinking that there are none under the influence of which the proceedings of a new and free government can more auspiciously commence.

By the article establishing the Executive Department, it is made the duty of the President "to recommend to your consideration such measures as he shall judge necessary and expedient." The circumstances under which I now

meet you will acquit me from entering into that subject further than to refer you to the great constitutional charter under which we are assembled; and which, in defining your powers, designates the objects to which your attention is to be given. It will be more consistent with those circumstances and far more congenial with the feelings which actuate me, to substitute, in place of a recommendation of particular measures, the tribute that is due to the talents, the rectitude, and the patriotism which adorn the characters selected to devise and adopt them. In these honorable qualifications, I behold the surest pledges, that as, on one side, no local prejudices or attachments, no separate views nor party animosities, will misdirect the comprehensive and equal eye which ought to watch over this great assemblage of communities and interests—so, on another, that the foundations of our national policy will be laid in the pure and immutable principles of private morality; and the pre-eminence of a free government be exemplified by all the attributes which can win the affections of its citizens and command the respect of the world.

I dwell on this prospect with every satisfaction which an ardent love for my country can inspire; since there is no truth more thoroughly established than that there exists, in the economy and course of nature, an indissoluble union between virtue and happiness—between duty and advantage—between the genuine maxims of an honest and magnanimous policy and the solid rewards of public prosperity and felicity—since we ought to be no less persuaded that the propitious smiles of heaven can never be expected on a nation that disregards the eternal rules of order and right which heaven itself has ordained—and since the preservation of the sacred fire of liberty, and the destiny of the

republican model of government, are justly considered as deeply, perhaps as finally staked, on the experiment intrusted to the hands of the American people.

Besides the ordinary objects submitted to your care, it will remain with your judgment to decide how far an exercise of the occasional power delegated by the fifth article of the Constitution is rendered expedient, at the present juncture, by the nature of objections which have been urged against the system, or by the degree of inquietude which has given birth to them. Instead of undertaking particular recommendations on this subject, in which I could be guided by no lights derived from official opportunities, I shall again give way to my entire confidence in your discernment and pursuit of the public good. For I assure myself that, while you carefully avoided every alteration which might endanger the benefits of a united and effective government, or which ought to await the future lessons of experience, a reverence for the characteristic rights of freemen and a regard for the public harmony will sufficiently influence your deliberations on the question how far the former can be more impregnably fortified, or the latter be safely and more advantageously promoted.

To the preceding observations I have one to add, which will be most properly addressed to the House of Representatives. It concerns myself, and will therefore be as brief as possible.

When I was first honored with a call into the service of my country, then on the eve of an arduous struggle for its liberties, the light in which I contemplated my duty required that I should renounce every pecuniary compensation. From this resolution I have in no instance departed. And being still under the impressions which produced it,

I must decline, as inapplicable to myself, any share in the personal emoluments which may be indispensably included in a permanent provision for the Executive Department; and must accordingly pray that the pecuniary estimates for the station in which I am placed may, during my continuation in it, be limited to such actual expenditures as the public good may be thought to require.

Having thus imparted to you my sentiments, as they have been awakened by the occasion which brings us together, I shall take my present leave, but not without resorting once more to the benign Parent of the human race, in humble supplication, that, since he has been pleased to favor the American people with opportunities for deliberating in perfect tranquility, and dispositions for deciding with unparalleled unanimity, on a form of government for the security of their union and the advancement of their happiness, so his divine blessing may be equally conspicuous in the enlarged views, the temperate consultaitons, and the wise measures on which the success of this government must depend

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FAREWELL ADDRESS

ISSUED SEPTEMBER 19, 1796

Friends and Fellow Citizens:

THE period for a new election of a citizen to administer the executive government of the United States being not far distant, and the time actually arrived when your thoughts must be employed in designating the person who is to be clothed with that important trust, it appears to

me proper, especially as it may conduce to a more distinct expression of the public voice, that I should now apprise you of the resolution I have formed, to decline being considered among the number of those out of whom a choice is to be made.

I beg you, at the same time, to do me the justice to be assured that this resolution has not been taken without a strict regard to all the considerations appertaining to the relation which binds a dutiful citizen to his country; and that in withdrawing the tender of service, which silence in my situation might imply, I am influenced by no diminution of zeal for your future interest, no deficiency of grateful respect for your past kindness, but am supported by a full conviction that the step is compatible with both.

The acceptance of, and continuance hitherto in, the office to which your suffrages have twice called me have been a uniform sacrifice of inclination to the opinion of duty and to a deference for what appeared to be your desire. I constantly hoped that it would have been much earlier in my power, consistently with motives which I was not at liberty to disregard, to return to that retirement from which I had been reluctantly drawn. The strength of my inclination to do this, previous to the last election, had even led to the preparation of an address to declare it to you; but mature reflection on the then perplexed and critical posture of our affairs with foreign nations, and the unanimous advice of persons entitled to my confidence, impelled me to abandon the idea.

I rejoice that the state of your concerns, external as well as internal, no longer renders the pursuit of inclination incompatible with the sentiment of duty or propriety, and am persuaded, whatever partiality may be retained for my

services, that, in the present circumstances of our country, you will not disapprove my determination to retire.

The impressions with which I first undertook the arduous trust were explained on the proper occasion. In the discharge of this trust, I will only say that I have, with good intentions, contributed toward the organization and administration of the government the best exertions of which a very fallible judgment was capable. Not unconscious in the outset of the inferiority of my qualifications, experience in my own eyes, perhaps still more in the eyes of others, has strengthened the motives to diffidence of myself; and every day the increasing weight of years admonishes me more and more that the shade of retirement is as necessary to me as it will be welcome. Satisfied that if any circumstances have given peculiar value to my services, they were temporary, I have the consolation to believe that, while choice and prudence invite me to quit the political scene, patriotism does not forbid it.

In looking forward to the moment which is intended to terminate the career of my public life, my feelings do not permit me to suspend the deep acknowledgement of that debt of gratitude which I owe to my beloved country for the many honors it has conferred upon me; still more for the steadfast confidence with which it has supported me; and for the opportunities I have thence enjoyed of manifesting my inviolable attachment, by services faithful and persevering, though in usefulness unequal to my zeal. If benefits have resulted to our country from these services, let it always be remembered to your praise, and as an instructive example in our annals, that under circumstances in which the passions, agitated in every direction, were liable to mislead, amid appearances sometimes dubious, vicissi-

tudes of fortune often discouraging, in situations in which not infrequently want of success has countenanced the spirit of criticism, the constancy of your support was the essential prop of the efforts, and a guarantee of the plans by which they were effected. Profoundly penetrated with this idea, I shall carry it with me to my grave, as a strong incitement to unceasing vows that heaven may continue to you the choicest tokens of its beneficence; that your union and brotherly affection may be perpetual; that the free Constitution, which is the work of your hands, may be sacredly maintained; that its administration in every department may be stamped with wisdom and virtue; that, in fine, the happiness of the people of these States, under the auspices of liberty, may be made complete by so careful a preservation and so prudent a use of this blessing as will acquire to them the glory of recommending it to the applause, the affection, and adoption of every nation which is yet a stranger to it.

Here, perhaps, I ought to stop. But a solicitude for your welfare, which cannot end but with my life, and the apprehension of danger, natural to that solicitude, urge me, on an occasion like the present, to offer to your solemn contemplation, and to recommend to your frequent review, some sentiments which are the result of much reflection, of no inconsiderable observation, and which appear to me all-important to the permanency of your felicity as a people. These will be offered to you with the more freedom, as you can only see in them the disinterested warnings of a parting friend, who can possibly have no personal motive to bias his counsel. Nor can I forget, as an encouragement to it, your indulgent reception of my sentiments on a former and not dissimilar occasion.

Interwoven as is the love of liberty with every ligament

of your hearts, no recommendation of mine is necessary to fortify or confirm the attachment.

The unity of government which constitutes you one people is also now dear to you. It is justly so, for it is a main pillar in the edifice of your real independence, the support of your tranquillity at home, your peace abroad; of your safety, of your prosperity; of that very liberty which you so highly prize. But as it is easy to foresee that, from different causes and from different quarters, much pains will be taken, many artifices employed, to weaken in your minds the conviction of this truth; as this is the point in your political fortress against which the batteries of internal and external enemies will be most constantly and actively (though often covertly and insidiously) directed, it is of infinite moment that you should properly estimate the immense value of your national union to your collective and individual happiness; that you should cherish a cordial, habitual, and immovable attachment to it; accustoming yourselves to think and speak of it as of the palladium of your political safety and prosperity; watching for its preservation with jealous anxiety; discountenancing whatever may suggest even a suspicion that it can in any event be abandoned; and indignantly frowning upon the first dawning of every attempt to alienate any portion of our country from the rest, or to enfeeble the sacred ties which now link together the various parts.

For this you have every inducement of sympathy and interest. Citizens, by birth or choice, of a common country, that country has a right to concentrate your affections. The name of American, which belongs to you in your national capacity, must always exalt the just pride of patriotism more than any appellation derived from local discrimi-

nations. With slight shades of difference, you have the same religion, manners, habits, and political principles. You have in a common cause fought and triumphed together; the independence and liberty you possess are the work of joint counsels, and joint efforts of common dangers, sufferings, and successes.

But these considerations, however powerfully they address themselves to your sensibility, are greatly outweighed by those which apply more immediately to your interest. Here every portion of your country finds the most commanding motives for carefully guarding and preserving the union of the whole.

The North, in an unrestrained intercourse with the South, protected by the equal laws of a common government, finds in the productions of the latter great additional resources of maritime and commercial enterprise and precious materials of manufacturing industry. The South, in the same intercourse, benefiting by the agency of the North, sees its agriculture grow and its commerce expand. Turning partly into its own channels the seamen of the North, it finds its particular navigation invigorated; and, while it contributes, in different ways, to nourish and increase the general mass of the national navigation, it looks forward to the protection of a maritime strength, to which itself is unequally adapted. The East, in a like intercourse with the West, already finds, and, in the progressive improvement of interior communications by land and water, will more and more find a valuable vent for the commodities which it brings from abroad, or manufactures at home. The West derives from the East supplies requisite to its growth and comfort, and, what is perhaps of still greater consequence, it must of necessity owe the secure enjoyment of indispensable outlets for its

own productions to the weight, influence, and the future maritime strength of the Atlantic side of the Union, directed by an indissoluble community of interest as one nation. Any other tenure by which the West can hold this essential advantage, whether derived from its own separate strength, or from an apostate and unnatural connection with any foreign power, must be intrinsically precarious.

While, then, every part of our country thus feels an immediate and particular interest in union, all the parts combined cannot fail to find in the united mass of means and efforts greater strength, greater resource, proportionably greater security from external danger, a less frequent interruption of their peace by foreign nations; and, what is of inestimable value, they must derive from union an exemption from those broils and wars between themselves, which so frequently afflict neighboring countries not tied together by the same governments, which their own rival ships alone would be sufficient to produce, but which opposite foreign alliances, attachments, and intrigues would stimulate and imbitter. Hence, likewise, they will avoid the necessity of those overgrown military establishments which, under any form of government, are inauspicious to liberty, and which are to be regarded as particularly hostile to republican liberty. In this sense it is that your union ought to be considered as a main prop of your liberty, and that the love of the one ought to endear to you the preservation of the other.

These considerations speak a persuasive language to every reflecting and virtuous mind, and exhibit the continuance of the Union as a primary object of patriotic desire. Is there a doubt whether a common government can

embrace so large a sphere? Let experience solve it. To listen to mere speculation in such a case were criminal. We are authorized to hope that a proper organization of the whole with the auxiliary agency of governments for the respective subdivisions, will afford a happy issue to the experiment. It is well worth a fair and full experiment. With such powerful and obvious motives to union, affecting all parts of our country, while experience shall not have demonstrated its impracticability, there will always be reason to distrust the patriotism of those who in any quarter may endeavor to weaken its bands.

In contemplating the causes which may disturb our Union, it occurs as matter of serious concern that any ground should have been furnished for characterizing parties by geographical discriminations, Northern and Southern, Atlantic and Western; whence designing men may endeavor to excite a belief that there is a real difference of local interests and views. One of the expedients of party to acquire influence within particular districts is to misrepresent the opinions and aims of other districts. You cannot shield yourselves too much against the jealousies and heartburnings which spring from these misrepresentations; they tend to render alien to each other those who ought to be bound together by fraternal affection. The inhabitants of our Western country have lately had a useful lesson on this head; they have seen, in the negotiation by the Executive, and in the unanimous ratification of the Senate, of the treaty with Spain, and in the universal satisfaction at that event, throughout the United States, a decisive proof how unfounded were the suspicions propagated among them of a policy in the general government and in the Atlantic States unfriendly to their interests in regard to the Mississippi;

they have been witnesses to the formation of two treaties, that with Great Britain, and that with Spain, which secure to them everything they could desire, in respect to our foreign relations, toward confirming their prosperity. Will it not be their wisdom to rely for the preservation of these advantages on the Union by which they were procured? Will they not henceforth be deaf to those advisers, if such there are, who would sever them from their brethren and connect them with aliens?

To the efficacy and permanency of your Union, a government for the whole is indispensable. No alliance, however strict, between the parts can be an adequate substitute; they must inevitably experience the infractions and interruptions which all alliances in all times have experienced. Sensible of this momentous truth, you have improved upon your first essay, by the adoption of a constitution of government better calculated than your former for an intimate union, and for the efficacious management of your common concerns. This government, the offspring of our own choice, uninfluenced and unawed, adopted upon full investigation and mature deliberation, completely free in its principles, in the distribution of its powers, uniting security with energy, and containing within itself a provision for its own amendment, has a just claim to your confidence and your support. Respect for its authority, compliance with its laws, acquiescence in its measures, are duties enjoined by the fundamental maxims of true liberty. The basis of our political systems is the right of the people to make and to alter their constitutions of government. But the Constitution which at any time exists, till changed by an explicit and authentic act of the whole people, is sacredly obligatory upon all. The very idea of the power and the right of the people to estab-

lish government presupposes the duty of every individual to obey the established government.

All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force; to put in the place of the delegated will of the nation the will of a party, often a small but artful and enterprising minority of the community; and, according to the alternate triumphs of different parties, to make the public administration the mirror of the ill-concerted and incongruous projects of faction, rather than the organ of consistent and wholesome plans digested by common counsels and modified by mutual interests.

However combinations or associations of the above description may now and then answer popular ends, they are likely, in the course of time and things, to become potent engines by which cunning, ambitious, and unprincipled men will be enabled to subvert the power of the people and to usurp for themselves the reins of government, destroying afterward the very engines which have lifted them to unjust dominion.

Toward the preservation of your government, and the permanency of your present happy state, it is requisite, not only that you steadily discountenance irregular oppositions to its acknowledged authority, but also that you resist with care the spirit of innovation upon its principles, however specious the pretexts. One method of assault may be to effect, in the forms of the Constitution, alterations which

will impair the energy of the system, and thus to undermine what cannot be directly overthrown. In all the changes to which you may be invited, remember that time and habit are at least as necessary to fix the true character of government as of other human institutions; that experience is the surest standard by which to test the real tendency of the existing constitution of the country; that facility in changes, upon the credit of mere hypothesis and opinion, exposes to perpetual change, from the endless variety of hypothesis and opinion; and remember, especially, that for the efficient management of your common interests, in a country so extensive as ours, a government of as much vigor as is consistent with the perfect security of liberty is indispensable. Liberty itself will find in such a government, with powers properly distributed and adjusted, its surest guardian. It is, indeed, little else than a name, where the government is too feeble to withstand the enterprises of faction, to confine each member of the society within the limits prescribed by the laws, and to maintain all in the secure and tranquil enjoyment of the rights of person and property.

I have already intimated to you the danger of parties in the State, with particular reference to the founding of them on geographical discriminations. Let me now take a more comprehensive view, and warn you in the most solemn manner against the baneful effects of the spirit of party generally.

This spirit, unfortunately, is inseparable from our nature, having its root in the strongest passions of the human mind. It exists under different shapes in all governments, more or less stifled, controlled, or repressed; but, in those of the popular form, it is seen in its greatest rankness, and is truly their worst enemy.

The alternate domination of one faction over another, sharpened by the spirit of revenge, natural to party dissension, which in different ages and countries has perpetrated the most horrid enormities, is itself a frightful despotism. But this leads at length to a more formal and permanent despotism. The disorders and miseries which result gradually incline the minds of men to seek security and repose in the absolute power of an individual; and sooner or later the chief of some prevailing faction, more able or more fortunate than his competitors, turns this disposition to the purpose of his own elevation, on the ruins of public liberty.

Without looking forward to an extremity of this kind (which, nevertheless, ought not to be entirely out of sight), the common and continual mischiefs of the spirit of party are sufficient to make it the interest and duty of a wise people to discourage and restrain it.

It serves always to distract the public councils and enfeeble the public administration. It agitates the community with ill-founded jealousies and false alarms, kindles the animosity of one part against another, foments occasionally riot and insurrection. It opens the door to foreign influence and corruption, which finds a facilitated access to the government itself through the channels of party passions. Thus the policy and the will of one country are subjected to the policy and will of another.

There is an opinion that parties in free countries are useful checks upon the administration of the government and serve to keep alive the spirit of liberty. This within certain limits is probably true; and in governments of a monarchical cast, patriotism may look with indulgence, if not with favor, upon the spirit of party. But in those of the popular character, in governments purely elective, it is

a spirit not to be encouraged. From their natural tendency, it is certain there will always be enough of that spirit for every salutary purpose. And there being constant danger of excess, the effort ought to be by force of public opinion, to mitigate and assuage it. A fire not to be quenched, it demands a uniform vigilance to prevent its bursting into a flame, lest, instead of warming, it should consume.

It is important, likewise, that the habits of thinking in a free country should inspire caution in those intrusted with its administration, to confine themselves within their respective constitutional spheres, avoiding in the exercise of the powers of one department to encroach upon another. The spirit of encroachment tends to consolidate the powers of all the departments into one, and thus to create, whatever the form of government, a real despotism. A just estimate of that love of power, and proneness to abuse it, which predominates in the human heart, is sufficient to satisfy us of the truth of this position. The necessity of reciprocal checks in the exercise of political power, by dividing and distributing it into different depositaries, and constituting each the guardian of the public weal against invasions by the others, has been evinced by experiments ancient and modern; some of them in our country and under our own eyes. To preserve them must be as necessary as to institute them. If, in the opinion of the people, the distribution or modification of the constitutional powers be in any particular wrong, let it be corrected by an amendment in the way which the Constitution designates. But let there be no change by usurpation; for though this, in one instance, may be the instrument of good, it is the customary weapon by which free governments are destroyed. The precedent must always greatly overbalance in permanent

evil any partial or transient benefit which the use can at any time yield.

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked: Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

It is substantially true that virtue or morality is a necessary spring of popular government. The rule, indeed, extends with more or less force to every species of free government. Who that is a sincere friend to it can look with indifference upon attempts to shake the foundation of the fabric?

Promote, then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened.

As a very important source of strength and security, cherish public credit. One method of preserving it is to

use it as sparingly as possible, avoiding occasions of expense by cultivating peace, but remembering also that timely disbursements to prepare for danger frequently prevent much greater disbursements to repel it, avoiding likewise the accumulation of debt, not only by shunning occasions of expense, but by vigorous exertion in time of peace to discharge the debts which unavoidable wars may have occasioned, not ungenerously throwing upon posterity the burden which we ourselves ought to bear. The execution of these maxims belongs to your representatives, but it is necessary that public opinion should co-operate. To facilitate to them the performance of their duty, it is essential that you should practically bear in mind that toward the payment of debts there must be revenue; that to have revenue there must be taxes; that no taxes can be devised which are not more or less inconvenient and unpleasant; that the intrinsic embarrassment, inseparable from the selection of the proper objects (which is always a choice of difficulties), ought to be a decisive motive for a candid construction of the conduct of the government in making it, and for a spirit of acquiescence in the measures for obtaining revenue, which the public exigencies may at any time dictate.

Observe good faith and justice toward all nations; cultivate peace and harmony with all. Religion and morality enjoin this conduct; and can it be that good policy does not equally enjoin it? It will be worthy of a free, enlightened, and, at no distant period, a great nation, to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence. Who can doubt that, in the course of time and things, the fruits of such a plan would richly repay any

temporary advantages which might be lost by a steady adherence to it? Can it be that Providence has not connected the permanent felicity of a nation with its virtue? The experiment, at least, is recommended by every sentiment which ennobles human nature. Alas! is it rendered impossible by its vices?

In the execution of such a plan, nothing is more essential than that permanent, inveterate antipathies against particular nations, and passionate attachments for others, should be excluded; and that, in place of them, just and amicable feelings toward all should be cultivated. The nation which indulges toward another a habitual hatred or a habitual fondness is in some degree a slave. It is a slave to its animosity or to its affection, either of which is sufficient to lead it astray from its duty and its interest. Antipathy in one nation against another disposes each more readily to offer insult and injury, to lay hold of slight causes of umbrage, and to be haughty and intractable, when accidental or trifling occasions of dispute occur. Hence, frequent collisions, obstinate, envenomed, and bloody contests. The nation, prompted by ill-will and resentment, sometimes impels to war the government, contrary to the best calculations of policy. The government sometimes participates in the national propensity, and adopts through passion what reason would reject; at other times it makes the animosity of the nation subservient to projects of hostility instigated by pride, ambition, and other sinister and pernicious motives. The peace often, sometimes perhaps the liberty, of nations, has been the victim.

So, likewise, a passionate attachment of one nation for another produces a variety of evils. Sympathy for the favorite nation, facilitating the illusion of an imaginary

common interest in cases where no real common interest exists, and infusing into one the enmities of the other, betrays the former into a participation in the quarrels and wars of the latter without adequate inducement or justification. It leads also to concessions to the favorite nation of privileges denied to others which is apt doubly to injure the nation making the concessions; by unnecessarily parting with what ought to have been retained, and by exciting jealousy, ill-will, and a disposition to retaliate, in the parties from whom equal privileges are withheld. And it gives to ambitious, corrupted, or deluded citizens (who devote themselves to the favorite nation) facility to betray or sacrifice the interests of their own country, without odium, sometimes even with popularity; gilding, with the appearance of a virtuous sense of obligation, a commendable deference for public opinion, or a laudable zeal for public good, the base or foolish compliances of ambition, corruption, or infatuation.

As avenues to foreign influence in innumerable ways, such attachments are particularly alarming to the truly enlightened and independent patriot. How many opportunities do they afford to tamper with domestic factions, to practice the arts of seduction, to mislead public opinion, to influence or awe the public councils? Such an attachment of a small or weak toward a great and powerful nation dooms the former to be the satellite of the latter.

Against the insidious wiles of foreign influence (I conjure you to believe me, fellow-citizens) the jealousy of a free people ought to be constantly awake, since history and experience prove that foreign influence is one of the most baneful foes of republican government. But that jealousy to be useful must be impartial; else it becomes the instru-

ment of the very influence to be avoided, instead of a defence against it. Excessive partiality for one foreign nation and excessive dislike of another cause those whom they actuate to see danger only on one side, and serve to veil and even second the arts of influence on the other. Real patriots who may resist the intrigues of the favorite are liable to become suspected and odious, while its tools and dupes usurp the applause and confidence of the people, to surrender their interests.

The great rule of conduct for us in regard to foreign nations is in extending our commercial relations, to have with them as little political connection as possible. So far as we have already formed engagements, let them be fulfilled with perfect good faith. Here let us stop.

Europe has a set of primary interests which to us have none, or a very remote relation. Hence she must be engaged in frequent controversies, the causes of which are essentially foreign to our concerns. Hence, therefore, it must be unwise in us to implicate ourselves by artificial ties in the ordinary vicissitudes of her politics, or the ordinary combinations and collisions of her friendships or enmities.

Our detached and distant situation invites and enables us to pursue a different course. If we remain one people under an efficient government, the period is not far off when we may defy material injury from external annoyance; when we may take such an attitude as will cause the neutrality we may at any time resolve upon to be scrupulously respected; when belligerent nations, under the impossibility of making acquisitions upon us, will not lightly hazard the giving us provocation; when we may choose peace or war, as our interest, guided by justice, shall counsel.

Why forego the advantages of so peculiar a situation? Why quit our own to stand upon foreign ground? Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalship, interest, humor or caprice?

It is our true policy to steer clear of permanent alliances with any portion of the foreign world; so far, I mean, as we are now at liberty to do it; for let me not be understood as capable of patronizing infidelity to existing engagements. I hold the maxim no less applicable to public than to private affairs, that honesty is always the best policy. I repeat it, therefore, let those engagements be observed in their genuine sense. But, in my opinion, it is unnecessary and would be unwise to extend them.

Taking care always to keep ourselves by suitable establishments on a respectable defensive posture, we may safely trust to temporary alliances for extraordinary emergencies.

Harmony, liberal intercourse with all nations, are recommended by policy, humanity, and interest. But even our commercial policy should hold an equal and impartial hand; neither seeking nor granting exclusive favors or preferences; consulting the natural course of things; diffusing and diversifying by gentle means the streams of commerce, but forcing nothing; establishing (with powers so disposed, in order to give trade a stable course, to define the rights of our merchants, and to enable the government to support them) conventional rules of intercourse, the best that present circumstances and mutual opinion will permit, but temporary, and liable to be from time to time abandoned or varied, as experience and circumstances shall dictate; constantly keeping in view that it is folly in one nation to look for disinterested favors from another; that

it must pay with a portion of its independence for whatever it may accept under that character; that, by such acceptance, it may place itself in the condition of having given equivalents for nominal favors, and yet of being reproached with ingratitude for not giving more. There can be no greater error than to expect or calculate upon real favors from nation to nation. It is an illusion, which experience must cure, which a just pride ought to discard.

In offering to you, my countrymen, these counsels of an old and affectionate friend, I dare not hope they will make the strong and lasting impression I could wish; that they will control the usual current of the passions, or prevent our nation from running the course which has hitherto marked the destiny of nations. But, if I may even flatter myself that they may be productive of some partial benefit, some occasional good; that they may now and then recur to moderate the fury of party spirit, to warn against the mischiefs of foreign intrigue, to guard against the impostures of pretended patriotism; this hope will be a full recompense for the solicitude for your welfare, by which they have been dictated.

How far in the discharge of my official duties I have been guided by the principles which have been delineated, the public records and other evidences of my conduct must witness to you and to the world. To myself, the assurance of my own conscience is, that I have at least believed myself to be guided by them.

In relation to the still subsisting war in Europe, my proclamation of the twenty-second of April, 1793, is the index of my plan. Sanctioned by your approving voice, and by that of your representatives in both Houses of Congress, the spirit of that measure has continually governed

me, uninfluenced by any attempts to deter or divert me from it.

After deliberate examination, with the aid of the best lights I could obtain, I was well satisfied that our country, under all the circumstances of the case, had a right to take, and was bound in duty and interest to take, a neutral position. Having taken it, I determined, as far as should depend upon me, to maintain it, with moderation, perseverance, and firmness.

The considerations which respect the right to hold this conduct, it is not necessary on this occasion to detail. I will only observe that, according to my understanding of the matter, that right, so far from being denied by any of the belligerent powers, has been virtually admitted by all.

The duty of holding a neutral conduct may be inferred, without anything more, from the obligation which justice and humanity impose on every nation, in cases in which it is free to act, to maintain inviolate the relations of peace and amity toward other nations.

The inducements of interest for observing that conduct will best be referred to your own reflections and experience. With me a predominant motive has been to endeavor to gain time to our country to settle and mature its yet recent institutions, and to progress without interruption to that degree of strength and consistency which is necessary to give it, humanly speaking, the command of its own fortunes.

Though, in reviewing the incidents of my administration, I am unconscious of intentional error, I am nevertheless too sensible of my defects not to think it probable that I may have committed many errors. Whatever they may be, I fervently beseech the Almighty to avert or mitigate

the evils to which they may tend. I shall also carry with me the hope that my country will never cease to view them with indulgence; and that, after forty-five years of my life dedicated to its service with an upright zeal, the faults of incompetent abilities will be consigned to oblivion, as myself must soon be to the mansions of rest.

Relying on its kindness in this as in other things, and actuated by that fervent love toward it, which is so natural to a man who views in it the native soil of himself and his progenitors for several generations, I anticipate with pleasing expectation that retreat in which I promise myself to realize, without alloy, the sweet enjoyment of partaking, in the midst of my fellow-citizens, the benign influence of good laws under a free government, the ever-favorite object of my heart, and the happy reward, as I trust, of our mutual cares, labors, and dangers.